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EDITORIAL:

The Dying Czar 653
Belgium and Norway 653
Japan and Africa 654
English Schools and Religion 654
Draining the Zuyder Zee 655
The Populists of the West 655
Archbishop Ireland and the Saloons 655
James Anthony Froude 657
Extraordinary! 658
Mr. Hill and Municipal Reform .. 658
At Home in the World 659
Women and Politics (Home) 665

CONTRIBUTED ARTICLES:

The Legislatures and the People 660
By W. B. Shaw
Struggle in Art 661
By Hamilton W. Mabie
The Law of Moses 662
By Professor A. B. Bruce
Dr. Holmes and the Robin 663
By Isabel C. Barrows
Bicycle Enthusiasm 664
By J. G. Speed
Dropped in Her Tracks 665
By Margaret E. Sangster
Household Pamphlet 666
...s Barkerding, Knight—III .. 667
Kate D. Sweetser

THE RELIGIOUS WORLD:

The Present Political Issue 668
A Sermon by Lyman Abbott
The Life of Christ—XIX 670
By Lyman Abbott
The Coming Revival 672
General Booth, etc., etc 672

BOOKS AND AUTHORS:

Cartier to Frontenac (Winsor) ... 674
A Poet's Portfolio (Story) 674
Twelve Bad Men, etc., etc 674

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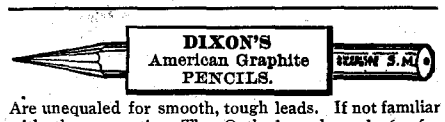

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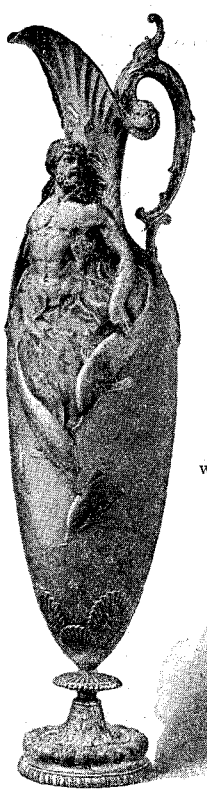

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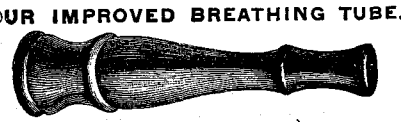

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Volume 50 For Week ending 27 October, 1894 Number 17

THE reports regarding the nature of the disease from which the Czar is undoubtedly dying are so contradictory and confused that it is impossible to do more than guess at the truth. Bright's disease and a functional trouble of the heart are mentioned in the dispatches, together with suggestion of a cancerous difficulty of some sort; but, whatever may be the nature of the disease, it is evident that the Czar's days are numbered, and that his death may be expected at any moment. Nothing could be sadder than the present condition of the Russian Imperial family. The head of that family, a man in the very prime of life and with the frame and endurance of a giant, is at the point of death; the Czarina is said to have had a stroke of apoplexy; the Grand Duchess Xenia, the eldest daughter, is suffering from nervous prostration; and the Grand Duke George, the favorite son of the Czar, is, in all probability, in the last stages of consumption. Rarely have so many sorrows gathered about any household, obscure or illustrious. The Czar went to Livadia, which is almost at the southernmost point of the Crimea, several weeks ago, in the hope that the mild climate of the region would aid in his recovery, and with the intention of going still further to the south; but the disease from which he is suffering has progressed so rapidly that he will probably never leave Livadia, to which the members of the Imperial family, with the Princess Alix, betrothed to the Czarewitch, are now hastening. There is great excitement throughout Russia, and a good deal of apprehension throughout Europe. It is probable that a regency will be named at once. English anxiety is very much deepened by the fact that simultaneously with the Czar's illness comes the report of the death of the Ameer of Afghanistan. Afghanistan is the most critical point at which Russia and England face each other in the East, and a change of rulers in Russia, or a disturbance following the death of the Ameer in Afghanistan, may bring the two countries face to face in a crisis of the utmost gravity.

❀

The election held in Belgium a week ago Sunday was of the highest importance because of the radically changed conditions under which the vote was taken. Formerly, as readers of The Outlook remember, the electorate was confined to about 130,000. At this election, under the revision of the Constitution providing for universal suffrage, something more than 1,300,000 voters were qualified to cast their ballots, while the provisions providing for plural voting brought up the total possible ballot to something over 2,000,000 votes. Under the revised Constitution every man twenty-five years of age can cast one vote, every married man or widower paying an annual tax of one dollar or more can cast two votes, and every educated man and every man holding a government office above a certain grade can cast three votes. The universal suffrage was demanded by the advanced Liberals and Socialists. The Clerical party gave their assent to it because of the belief that the increase of the labor vote in large towns would be more than counterbalanced by the increase of the peasant and agricultural vote, which was known to be Catholic. The Moderate Liberals were opposed to it, and, in order to rob it of what they believed to be its dangerous features for their group, they were instrumental in introducing plural and compulsory voting. The Liberals expected to make a great gain out of the plural voting because they anticipated polling the educated vote; but they forgot, among other voters of this class, some 10,000 priests, who cast about 30,000 votes. They forgot also that marriage is more general among the peasantry than among the working people in the cities, and that the provision for plural voting told against them in the great agricultural population. In these ways the Clerical party gained; but among the great body of the electors who could cast but one vote they lost, and the ninety-three seats which they held in the last Chamber are decidedly reduced in number. The predictions of some of the old Liberals have been fulfilled, for the Moderate Liberals have practically disappeared, the Radicals have lost immensely, and the country is now practically divided between the Socialists and the Clerical party.

❀

A long and exciting political campaign and a series of elections extending over several weeks, with sufficient uncertainty to keep the interest at the boiling-point, have at last ended in Norway in what must be regarded as a provisional victory for the Conservatives. The real issue in the campaign was the question of the continuance of the union with Sweden. When the returns began to come in several weeks ago, it looked as if the Radicals would carry the day. In towns like Bergen and Trondheim, which the Conservatives had considered as certain to vote with them, the Radicals were successful; but the rural vote has, on the whole, been against them. The result is by no means decisive, for the Conservatives have made a net gain of but two seats; the last Storthing containing a Radical majority of fourteen, while the new Storthing will contain a Radical majority of twelve. This is, in a sense, a victory for the Conservatives, but it is probably only a provisional victory. The question of severing the connection with Sweden and making Norway self-governing was a new one in this campaign, and the fact that the Radicals have polled so heavy a vote shows that the idea of independence has made great gains among the people. It was hardly to be expected that so radical a proposition would be carried at the first election in which it was presented as an issue, and it must be remembered that the Norwegians, although of great vigor of character and of a sturdy manliness, are also conservative in their temper. There is another aspect of the recent elections which must be taken into account in interpreting the victory of the Conservatives, and that is the reaction of the peasant proprietors against Socialism. Between the Radicals and the Socialists there has been something like an alliance, and in Norway, as in

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every other country, Socialism makes very small progress among the rural population, and just now wherever the Socialist appears he is likely to produce a reaction. The country people of Norway are probably by no means devoted to the union with Sweden, but they prefer that union, the character of which they understand, to Socialism, which they do not understand, and which is allied, in their minds, with all kinds of disorganization and radical change.

❀

The most important event of last week in connection with the Chino-Japanese war has been the significant reinforcement of both the British and Russian squadrons in the Pacific, the latter power sending eleven ships. Russia has now the most powerful fleet ever assembled east of Egypt. It is announced that the Ussuri, or extreme eastern, section of the Trans-Siberian Railway has been finished, and that the line from Irkutsk to the Chinese border is being pushed forward with all possible rapidity. With 30,000 soldiers at Vladivostok, with as many at Irkutsk, and with Cossack colonies planted all along the Amur River (colonies whose very land tenure is conditioned on instant readiness for military service), Russia is prepared for a probable emergency. Some time since she vainly endeavored to save a detour of several hundred miles by arranging with China that her new railway should take almost a direct line from the southernmost point of Lake Baikal to Vladivostok, by which, of course, Manchuria would be penetrated. The present juncture is the long-hoped-for one, not only for demanding a Korean port as the railway's terminus, but also for making something stronger than an "arrangement" as to Manchurian territory. We are not surprised, therefore, to read that the military authorities of the Amur province have been ordered to hold troops ready, "as the situation in China may require intervention." The whole affair is thus frankly exposed by the St. Petersburg "Novosti:" "In the event of her victory, Japan will establish herself firmly in Korea, and thus become a constant menace to Russia. At the same time, China will threaten Russia from Manchuria. The result possibly will be that we shall be unable to maintain our Siberian frontier. The only means of averting this is to send troops at once to Korea and Manchuria and annex both." The extraordinary session of the Japanese Diet at Hiroshima has so far justified the Government's hopes. The war having thrust back party differences, all of the speeches have been patriotic in tone, and it is expected that the Government programme will be approved. The war expenses are estimated at $150,000,000. Provision has been made for raising a further internal loan of $100,000,000, the interest not to exceed 6 per cent. The Japanese fleet of seventeen vessels is still patrolling the Gulf of Pechili, while half of the Second Army under Count Oyama is encamped within sight of Port Arthur, the strongest Chinese naval station. In their present crippled condition, its capture would not hurt the Chinese so much as it would benefit the Japanese, affording the latter a naval base from which to prosecute the war towards Pekin. Captain Galsworthy, of the Chinese transport Kow-Shing, sunk last July by the Japanese cruiser Naniwa, has arrived in New York, and confirms the report that the Chinese on his own ship, and not the Japanese, fired at those who were floundering in the water. He adds that the conduct of the Chinese soldiers on board the Kow-Shing was more alarming than the hostilities of the Japanese.

❀

During the past fortnight the situation at Lourenço Marques, the chief town on Delagoa Bay, in South Africa, has grown steadily worse. When the Kaffir raids began again, the Maputa professed great friendliness for the Portuguese, and even offered to enlist under their banner. As the defense had been weakened, the authorities were foolish enough to believe the blacks, and even to supply them with arms from the arsenal. The natives lost no time in escaping, of course, taking their rifles with them, and have now joined the rebels—a circumstance which might have been foreseen. Many soldiers and residents have been killed during the raids, and many of the people have fled to the ships in the harbor, or have taken passage for Natal. A force of British marines has been landed to protect Queen Victoria's subjects, and both French and German war-ships are daily expected. By the treaty of 1891 between Great Britain and Portugal, the right of pre-emption of the Delagoa Bay territory was reserved to England; and since the Bay lies slightly south of Madagascar's southernmost point, it has now a double importance—in its own worth and in preventing French preponderance in the Indian Ocean. Nevertheless, certain London papers are declaring that the English want only commercial, not political, dominion, and that, next to their own, a German government at Delagoa Bay would be the most salutary. The Portuguese were also offered help from their next-door neighbors, the Dutch Boers, but the offer was declined. The town is the natural port for both the South African Republic (the Transvaal) and the Orange Free State, which countries have no outlet to the sea under their own control; and the Portuguese well know that, though they were its first discoverers (1497), should they ever be driven out of Delagoa Bay, it ought to go, by every commercial and political right, to the Boers. In 1721 the Dutch East India Company did indeed establish a station on the Bay, and made it a dependency of the Cape Colony Government (then Dutch), just as Mauritius had been. After a decade had passed, however, the fever of the coast belt, the absence of expected trade in gold and ivory, the hostility of the interior tribes and their frequent raids upon the settlement itself, constrained the hardy pioneers to abandon it. When the South African Republic came into being, the Lebombo Mountains were made the boundary line; but when the Dutch also claimed the Maputa River to its mouth in Delagoa Bay, Portugal naturally resisted, and a counter-pretension was also set up by England, caused by the proximity of the disputed country to the gold-fields of Swaziland and the Transvaal. Finally the matter was referred to President MacMahon as arbiter, and he decided in Portugal's favor. The railway running from Lourenço to the Transvaal frontier is being extended to Pretoria, and when it is finished there will be a continuous line of eleven hundred miles from Cape Town.

❀

The educational election which took place at the end of November in London furnishes a new indication that the provision of our amended Constitution in New York State, prohibiting the appropriation of public funds for sectarian education, is not unnecessary. Under the London School Board, organized in 1871, it was provided that the Bible should be read, and that "there shall be given such explanation and such instruction therefrom in the principles of the Christian religion and morality as are suited to the capacities of children," with an additional proviso forbidding the distinctive teaching of the tenets of any denomination. It is interesting to note that Professor Huxley was in favor of both the principles embodied in these provisions. There is no party, so far as we know, none at all events which is considerable in numbers, which is opposed to so much religious teaching in the London School Board

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schools as is here provided for. But the clerical party demand something more. They demand that the principles of the Christian religion shall be regarded as including "a belief in God the Father as our Creator, in God the Son as our Redeemer, and in God the Holy Ghost as our Sanctifier." In other words, they insist that the schools shall teach the doctrine of the Trinity. Nearly half of the seven thousand teachers employed by the London Board have petitioned against the incorporation of this interpretation of the previous provisions of the School Board, and a vigorous campaign is now being fought in London on the question thus put at issue. To our thinking, the principle involved is a very simple one. It is the business of a free State to teach all that is necessary to good citizenship, and it is not the business of a free State to teach anything more. He would be a very narrow-minded man who should insist that the peculiar tenets of the Trinitarians, or of the Protestants, or of the Roman Catholics, or of the Jews, as distinguished from the general principles of theistic faith and Biblical morality held in common by all four, are necessary to good citizenship. So far as any peculiar belief is necessary to prepare us for another world, it may be left to the Church to inculcate that belief. The State may legitimately confine itself to those principles of morality and religion on the recognition of which the peace and prosperity of the community here and now depend. Practically, this is the distinction recognized in the amendment to the Constitution of the State of New York, upon which the people of this State have to vote in the coming fall election.

❀

There is an old Dutch proverb that "God made the sea, but man the land;" and in the case of Holland, "scooped out from the ocean," as Goldsmith says in his "Traveler," there seems to be the saying's justification. Frequently the meadows lie ten feet beneath the surface of the water in the canals, and twenty-five feet beneath that in the sea. Yet the country's name, really Hollowland, is about to be apter than ever, as well as Voltaire's description of it, "Canards, canaux." If present plans do not fail, there will be added seven hundred and fifty square miles of "scooped out" land, and canals in proportion. For more than a century the Dutch have been planning to drain their vast Zuyder Zee (created by the ocean's irruption in 1247). The present scheme, of which, in its inception, we gave some account last year, is to connect the island of Wieringen, lying in the northern basin, by monster embankments with the mainland on either side. Thus a great lake will be inclosed. It will not be a Dead Sea, however, even while it is being drained, for into it runs the river Yssel, the link between the Rhine and the canals of Friesland. By means of a system of sluices and docks, the wise Dutch propose both to give the river an exit to the sea and to afford ships an entrance into the new Ysselmeer. Nine years will be required to drive the piles and fill in the stones and earth for the embankment, while to drain the Zee and make "polders" (reclaimed marshland) will occupy thirty years. This polderland is expected to be the most fertile in Holland. The whole work will cost about $130,000,000, and the care of the new canals will entail several more to the millions now spent every year in the constant repair to dikes; for, to the Hollander, eternal viligance is the price, not only of liberty, but of life itself. Added to the great value of the new lands in themselves, a special economic good is assured from the fact that in the "Waterstaat" the system of land-tenure is similar to that in France, and fee-simple with peasant proprietorship is the rule. The relief to the navy, too, will be a great one. Its very first duties have been the protection of the Zuyder Zee and the Hollandsch Diep, after which came the defense of the coast and of the Dutch Indies. In the third place, from alluvial accretions the harbors in the Zee have really grown almost useless, as Havard, in his "Villes Mortes," tells us. The people of those places have thus been gradually compelled to abandon trade and take up the fishing trade of their remote ancestors; but with the new order of things they will have something more profitable to do.

❀

Outside of New York State this year's campaign is exciting only where the contest is with the Populists instead of between the old parties. In Colorado many of the city Populists have repudiated Governor Waite, but the party in the agricu'tural and mining districts seem more enthusiastic for him than two years ago. The fact that women will vote this year makes the outcome unusually uncertain. The Populists, as a rule, were the stanchest advocates of woman suffrage, but it is believed by many that the greater conservatism of women than of men will make the women's vote tell in favor of Republicanism. In the Northwest the new party has for the first time some strength in the cities. This is due to the comparatively new attitude of trades-unions in favor of the free coinage of silver and of the formation of a labor party. In Chicago the party has recently gained a good deal from the speech of ex-United States Senator Trumbull at one of its mass-meetings. The fact that Judge Trumbull—who drafted the amendment to the Federal Constitution abolishing slavery—should at a Populist meeting declare himself in sympathy with the purposes of the party, and specifically declare not only for the free coinage of silver but for the restriction of inheritances to a competency in order to prevent the concentration of wealth, has made a decided impression throughout the Northwest. In the South the new party has in large measure absorbed or eliminated the Republican party, and has taken up the fight of that party for changed election laws. In North Carolina, however, the Republican party still retains its old power, and, by an alliance with the Populists, seems likely to elect a fusion ticket this year. Where the Republican party has disappeared the color line has been broken, and the negroes are regaining their right to vote. In the country districts they usually vote with the Populists, and in the cities with the Democrats. Regarding the recent Georgia election the Georgia "Baptist" says: "This election will stand out prominently in the annals of history as the first one in Georgia at which the colored voter went to the polls without fear of molestation and voted as he pleased." In bringing about this new condition, it rightly declares, "the People's party are as much an instrumentality in God's hands as was the Republican party in bringing about the emancipation from physical slavery." For so much the bitterest opponent of the Populists may be grateful.

❀

Archbishop Ireland, of St. Paul, contributes to the October "North American Review" an article on the relation of the Catholic Church to the liquor traffic, which is notable for the fearless candor of its statement and for the moral exaltation of its appeals. The occasion of the article is Monsignor Satolli's decision sustaining Bishop Watterson, of Columbus, in his rulings that no existing Catholic society within his diocese shall have a liquor-dealer among its officers, that no new society shall have one among its members, and that the sacraments shall be refused to liquor-dealers who persist in selling on Sundays or otherwise violating the law. Frequent attempts

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have been made by the conservative or anti-reform Catholics to minimize the force of this decision by representing that Monsignor Satolli had simply declined to nullify the regulation made by the Bishop of Columbus. This Archbishop Ireland answers by quoting the decision, and thus making it clear that Monsignor Satolli sustains Bishop Watterson's decision on the ground that the reasons for it were of sufficient weight and cogency. It is true, says Archbishop Ireland, that "the law as made by Bishop Watterson and ratified by the Delegate is confined to the diocese of Columbus, . . . but it forms Catholic public opinion for the whole country. As to its effects, the saloon in Ohio is much the same as the saloon throughout the United States; the opprobrium which it incurs in Ohio deservedly falls on it in other States. . . . Whoever understands the force of religious public opinion among the Catholics of America will easily read the signs of the times and perceive that the saloon is a doomed institution."

❀

That the Catholic Church, until the Third Plenary Council at Baltimore in 1884, constantly suffered from its connection with the liquor traffic, Archbishop Ireland states with a frankness that is as strong as it is courageous:

"Saloon-keepers," he says, "were officials in church societies, marshals in church processions, chairmen in church meetings. They contributed liberally—as a matter of business—to church work and paid rent for prominent pews. . . . At times clergymen feared to offend the potent saloon-keepers; they softened the tone of denunciation when treating of intemperance; if total abstinence was mentioned, emphasis was laid on the peril of running into the Manichean heresy. At church fairs and parties liquor was sold; religious societies at their annual outings kept their own bar and paid high tribute to it; at certain church fairs punch-bowls were voted to the most popular saloon-keepers; Catholic papers admitted into their advertising columns paid notices of saloons and liquor-stores, and in one instance a brewery invaded the grounds of a monastery. What was all this but an encouragement to patronize the saloon?"

Yet this connection between the Catholic Church and the liquor traffic, says Archbishop Ireland, is due to the fact that the Church has had its largest membership among the poor. "The aids to sobriety," he says, "which are lent by cultured thought, cheerful hearths, elevating companionship—although even these do not always keep off intemperance—are not the belongings of the poor. The sole club-room open to them is the saloon. . . . When the poor man wishes to go into business, one sort of business is within his reach—the saloon. But little capital is needed for the enterprise, and that is willingly loaned to him by the brewer, the distiller, or the ward politician. . . . Some consideration is also due to the previous conditions and social habits of the immigrants." It is the combined force of such causes as these, Archbishop Ireland says, that so long kept the Catholic Church in America from making war upon the American institution most fatal to the cause of religion.

❀

But it is clear that peace between the Papal Church and the saloon will not be continued if such Roman Catholics as Archbishop Ireland can prevent it. The traditions of the Church, he urges, make the sin of intemperance peculiarly hateful to her. She has always accounted it "a capital sin, the prolific parent of innumerable sins."

"The subjugation of sense, the triumph of soul over body, which come through abstinence and disciplinary self-sacrifice, are throughout her whole history the predominant features in the holiness of her saints and heroes, whom she holds up to us as models. Intemperance is, on the contrary, the triumph of sense over soul. In its strong moods it completely annuls the action of the soul; in its weaker ones it stirs passion and arms it for victory. The Catholic Church renounces her own life and principles when she ceases to combat with all her might intemperance, its cause and alliances. The American saloon is her foe: between her and the saloon there can be no truce. In movements making for higher moral life, stronger civic virtue, better government of men in whatever appertains to their temporal or spiritual happiness, where is the place of the Church of Christ if not in front of the most advanced combatants, as teacher and leader? Now, in the convictions of the American people, and as a plain matter of fact, the American saloon is a personification of the vilest elements in our modern civilization. It means, in menace and in actual work, death to virtue, to piety of soul, to peace of family, to the material, moral, and intellectual welfare of the people, to the free institutions of the Republic. The Church that would approve herself to the country as Christ's must speak boldly against the saloon; her sentinels must neither sleep on her watch-towers nor lack the courage of the battle-field."

The religious and patriotic passion which produced these words probably signifies as much for the new spirit of American Catholicism as did the resolution of the Baltimore Council or the decision of Monsignor Satolli. They are words of hope to the whole Church of Christ.

❀

We commend to our Southern readers the example of heroism afforded by Colonel Coit in putting down a mob justly inflamed against a negro who does not deserve to live, but whom law officers of the State of Ohio were resolved, at whatever cost, should be tried, convicted, and punished under and according to law. About two weeks ago a negro, Jasper Dolby, committed an outrageous assault on a white woman in Fayette County, Ohio. The criminal was placed in jail at Washington Court-House (a town of perhaps 4,000 inhabitants, about thirty-five miles from Columbus), and, through fear of mob violence, it was arranged that a special Grand Jury should indict him at once; he pleaded guilty, and was sentenced forthwith. Meanwhile, however, a large number of angry men had assembled for the purpose of lynching the prisoner, and two companies of militia under command of Colonel A. B. Coit were sent to assist the Sheriff. The mob made a rush to seize Dolby, but were driven back at the point of the bayonet; even inside the Court-House frantic men fought the soldiers, and were repelled only with difficulty. After sentence of imprisonment for twenty years had been pronounced, a crowd estimated at about three thousand persons surrounded the Court-House, and soon began an attack on the barricaded doors. Colonel Coit, with the utmost personal courage, addressed the mob again and again, pleading for law and order, but in vain. Finally, after one or more of his soldiers had been injured, he walked (say the press accounts) directly into the crowd, with uplifted hat, calling out: "If you want to injure any one, hit me, and not those young men; here I am." His courage was respected, and the mob did him no injury, but maintained their attack on the doors. Finally, when the door was partly battered in, the order was given to the soldiers to fire. Three of the mob were killed outright, fifteen were wounded; of the wounded, three are not expected to live; two are women. Even then the mob, though not renewing the attack, continued to besiege the place, and only after the troops were reinforced could the prisoner be taken away in safety. But he has been taken away, and the fair name of the State is saved. All honor to brave Colonel Coit!

❀

The State of California is this year aroused over an issue which next year will assume the first importance throughout the country. In 1895 the first installment of the Pacific Railway debts falls due, and the Nation must determine what policy it will pursue. The unpaid interest on the Government loans is now as large as the original principal, and the total is in the neighborhood of

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$125,000,000. When Attorney-General Olney proposed early in the year that the Government should continue its loan for a hundred years at two per cent. interest, popular disapproval on the Pacific slope was strongly marked. When, a little later, the Reilly Funding Bill was introduced into Congress, the fact that it proposed better terms for the public did not allay the opposition. One of the San Francisco newspapers—the "Examiner"—started a petition against the passage of the bill and in favor of the Government foreclosing its mortgage on the Union and Central Pacific roads and operating the roads itself. This petition has just been closed, having received two hundred thousand signatures. All the Pacific slope States contributed to this vast enrollment, but the bulk of them came from California, where a majority of all the voters appear to have signed. Along the line of the road whose operation by the Government is proposed nearly every citizen, in town and country, is said to have signed the petition. Such a formidable expression of opinion in favor of an experiment in the public management of railways has not before been seen in this country. Why not try the experiment?

❀

The action of Secretary Carlisle in ordering the arrest of an assistant coachman, or "tiger," of the Hon. Levi P. Morton's household, because he had entered this country in violation of the law forbidding the importation of laborers under contract, will strike most Americans, regardless of party, as a very extraordinary action. The object of this law was to prevent the importation of gangs of laborers for the purpose of breaking down the American standard of wages, and was, in effect, though not in form, a natural if not necessary part of the protective system. The law expressly exempted from its prohibition domestic laborers. Americans generally will be of the opinion that whoever is responsible for the action was guilty, in ordering this arrest, of an extraordinarily mean piece of political persecution, and, if the arrest is not speedily disavowed, will put the responsibility on the Secretary of the Interior. If the law were perfectly explicit, the Secretary of the Interior might plead that he has no option but to enforce it. In fact, however, the case having been brought before the United States Circuit Court, Judge Lacombe has decided that the case does not come within the terms of the statute, and that the "tiger" is a domestic servant, and is exempted from the prohibitions against the importation of contract labor. But he has also decided that the Court has no authority to reverse the decision of the Secretary of the Interior, that the act vests with the Secretary the final decision of the question who is and who is not a contract laborer, and that the Court has no power to review his decision upon that point. If, under these circumstances, the Secretary of the Interior does not reverse the previous decision of his Department, and set Mr. Morton's servant free, the country will justly hold him responsible for an act wholly inconsistent both with his duties as Secretary and with his character as a gentleman.

—In Nebraska this year the candidates for the United States Senate—J. M. Thurston, Republican, and W. J. Bryan, Fusion—are holding joint debates. At Lincoln last week a hall seating seven thousand people was provided, but ten thousand crowded into it, and listened for nearly three hours to a real discussion of the issues of the campaign. The situation resembles that in Illinois a generation ago, when Lincoln and Douglas were candidates for the same office, and canvassed the State together in the same way. If the intellectual leadership of the Senate is to be restored, and its financial leadership destroyed, the plan of joint debates should be made National.

James Anthony Froude

The son of an archdeacon, born in a rectory in 1818, educated at Westminster and at Oriel College, Oxford, subsequently a Fellow of Exeter College, and two years later ordained a deacon in the Church of England, James Anthony Froude, who died last Saturday morning, was molded by the most distinctive and finest English influences. He was not so identified with the Oxford Movement as was his older brother Hurrell, and he came under its influence only to be ultimately repelled. The extent of his reaction is marked by his transition from the standpoint of Newman to that of Carlyle. His earliest book, "The Nemesis of Faith," published in 1848, is a record of his spiritual experience. The following year he met Carlyle, but did not become intimate with him until ten years later. Exchanging a career in the Church for one in literature, he became a contributor to the "Westminster Review" and later editor of "Frazer's Magazine." The first two volumes of his "History of England," a work which engrossed him for sixteen years, appeared in 1856. In 1872 he visited this country, and later traveled in South Africa, Australia, and the West Indies. Two years ago he was appointed Regius Professor of History at Oxford, in succession to Freeman, who had been for years his relentless critic. His death followed an illness of some duration.

Historians may be roughly divided into three classes—those who have no imagination, those who make their imagination subservient to their scholarship, and those who make their scholarship subservient to their imagination. We place Mr. Freeman in the first class, M. Renan in the last class, Mr. Froude in the class between the two. The first give us annals, the last give us historical romances, the intermediate give us living history. Freeman's "Norman Conquest" is trustworthy and invaluable, but uninteresting; Renan's "Life of Jesus" is interesting and valuable, but untrustworthy; in our judgment, Froude's "History of England," "Thomas à Becket," "Cæsar," "Erasmus," are both interesting and trustworthy.

Mr. Froude has shown indefatigable assiduity in the collection of historical material. The evidence of his painstaking research is seen in almost every chapter of his account of the fifty most critical years of English history. In his ransacking of libraries for out-of-the-way publications, for long-forgotten pamphlets, and for manuscripts which never have been published, he is not surpassed by Stephen in his History of the French Revolution, or our own Motley in his History of the Dutch Republic. But he does not merely give us the undigested results of his research. He possesses a power of selection, an artist's sense of perspective, and something of a prophet's insight into character. His interpretation of the commingled influences which entered into and made the English Reformation is not surpassed in English literature. His portrayal of Roman life at the beginning of the Christian era in his "Cæsar" is quite as effective and as trustworthy as Gibbon's, and is presented on a much smaller canvas. He rarely or never overloads his picture and perplexes his reader with a multiplicity of details, as Taine sometimes does in his otherwise admirable account of France under the Ancient Régime. It may be questioned, of course, whether he always reads correctly the characters whose portraits he paints; but they are real portraits, instinct with life, and, in our judgment, generally true as well as lifelike. His characterizations of Mary, Queen of Scots, of Henry VIII., of Thomas à Becket, have been subjected to a fire of hostile and even angry criticism, but they have stood the fire; and it is probably true that he has done almost

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if not quite as much to modify popular opinion respecting Henry VIII., and to reverse the romantic impressions respecting Mary, Queen of Scots, which previously prevailed, as Carlyle has done to change English opinion concerning Cromwell.

To affirm that Froude's insight is never defective, or his sense of proportion and perspective never false, would be to affirm him infallible. He sometimes falls into the error of the advocate who does not care to see facts which seem inconsistent with his advocacy, and sometimes into the error of the historical artist who omits features which will interfere with the æsthetic effect of his picture, or, sometimes, even inserts on inadequate evidence what will heighten its effect. But, on the whole, despite minor defects, he has won a first place in the first rank of English historians. No man has done more to make clear to the reader who has not time or skill to make a comparative study of authorities, the half-century which determined the future of England, not to say of America, by determining that England should be a Protestant nation, the home of religious liberty itself, and the nursery of religious liberty for kinsfolk yet to be born across the sea.

Of Mr. Froude's religious and political opinions we do not speak here, because it is not as a religious nor as a political teacher that he will be known, but as a historian. It must suffice to say that his religious and political opinions have done very little to prejudice his historical writings—a judgment to which we adhere notwithstanding the torrent of ecclesiastical abuse poured upon him for disillusionizing the public mind respecting the enigmatical but unsaintly Thomas à Becket, and the romantic but cruel and unprincipled Mary, Queen of Scots.

Extraordinary

The present municipal campaign in this city has disclosed an extraordinary hardening of the moral sensibilities in some most respected, influential, and trusted citizens. The revelation of not only the vice, the political corruption, and the flagrant crimes of politicians and city officials of the Tammany stripe is astounding, but it is still more astounding that any reputable man should now openly ally himself with Tammany against those who are fighting for honest government. Mr. E. Ellery Anderson, a prominent, respected, and influential lawyer of New York, is a case in point. He has publicly announced his intention of supporting the Tammany ticket, and has resigned from a political organization of which he has been an active member, but which is now arrayed against Tammany. Mr. Anderson is an upright man, and has therefore had to make an apology for his, to us, inexplicable action. He says that the municipal evils which he admits exist as a "loathsome canker" in New York City are merely "part of the infirmities of our human nature"! Tammany is not to blame; it is Human Nature that is at fault! We wonder, if an employee of Mr. Anderson's should embezzle some of his well-earned fees, whether he would wave it aside as merely a very common defect of human nature, and continue to leave his cash-box unprotected!

Another case in point is that of Recorder Smyth, who has been renominated by Tammany for his important office, and whose candidacy has been singled out for especial support by some of the advocates of good government. Whatever Recorder Smyth's judicial abilities are—and we frankly admit them to be very great; whatever his financial honesty may be—and we believe it to be unswerving—his moral sensibilities have been irreparably deadened. When the notorious Police Justice "Paddy" Divver was a candidate for the judgeship which he has disgraced for four years, Recorder Smyth gave him the following testimonial:

> "I have known Mr. Divver personally for many years, and believe him to be in every way well qualified to discharge the duties of the office to which he desires to be appointed. My long experience as a Judge of the Court of General Sessions of this city convinces me of the propriety of placing men in the office of Police Justice of integrity, good common sense, and who are familiar with the peculiar population of which the city is made up.
>
> [Signed] "FREDERICK SMYTH."
>
> December, 1890.

What sort of man Justice Divver really is may be easily determined by any intelligent person, even one who has not the legal training of Recorder Smyth, if he will take the trouble to read the New York "Sun" for Friday morning of last week. There he will find in detail the account of a visit by Justice Divver to the saloon kept by Morris Tekulsky, leader of Tammany Hall in the Second Assembly District, President of the Liquor-Dealers' Association, and delegate to the recent Constitutional Convention. In this saloon the two men talked "politics" and ended their discussion by a hand-to-hand fight, in which, says the "Sun," Mr. Tekulsky delivered a "stunning blow on the end of Mr. Divver's nose, which caused the blood to flow freely."

Those who support Tammany support the men of whom Divver is a type.

Mr. Hill and Municipal Reform

The paramount issue this fall in New York State is municipal reform. New York City is governed by thieves and blackmailers. In other cities in the State men are learning the lesson which Tammany has taught, and are putting the same methods in operation. All honest citizens ought to join forces in the campaign for civic honesty.

They have so joined in New York City. The union is so complete as to give good promise of a victory for honesty in municipal affairs. But the people of the city cannot win more than a fruitless victory if the people of the State do not come to their aid. When, two years ago, the citizens of Buffalo drove the robbers from the city treasury, the Legislature interfered and put the robbers back again. The people of New York City ask the people of the State to prevent a like wrong this fall. To make municipal reform complete, an amended Constitution must be carried; to make it possible at all, a reform Governor and a reform Legislature must be elected.

The amended Constitution does not meet all the demands of the idealists. It might, perhaps, safely give more home rule to the cities. But it at least prevents a repetition of the outrage inflicted on Buffalo by Governor Flower and Mr. Sheehan. Legislation affecting the welfare of a million citizens cannot, under the amended Constitution, be rushed through a compliant Legislature without notice to the population affected. Partisan despotism is not absolutely prevented; but it is hampered by the provision which enables any city to stay legislative interference in municipal affairs for three months and so give opportunity for public exposure of pernicious schemes. No wonder that Tammany and its allies offer desperate battle to the new Constitution—of course on other grounds.

A reform Governor and a reform Legislature are indispensable to municipal reform. Without them a reform Mayor will be powerless:—the Departments will continue to be officered by Tammany appointees; the Police will continue to use law as a club to terrify the honest and protect

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the vicious; our Park will be at the mercy of the vandals; our Fire Department will evade correction of abuses when demanded by one of its own members; and we shall be liable to see the Police Justice committing drunken brawlers in the morning and engaging in a drunken brawl himself at night. For municipal reform we must have, not merely a reform Mayor, but a Mayor with power to appoint heads of departments who are themselves reformers. And for this we must have a Legislature which will vacate the present offices or give the Mayor power to do so, and a Governor who will not veto the reform legislation.

The adversaries of honest government in the city of New York see this clearly. They have already abandoned the expectation of electing a Tammany Mayor. They do not conceal their purpose to sacrifice the Mayoralty in order to secure the Governorship. Mr. Hill puts his name with that of municipal reformers on a municipal reform ticket. Mr. Straus does not propose to be sacrificed, and has withdrawn. And the whole people of the Empire State are publicly notified by this action that Tammany trusts to Mr. Hill to preserve its grip on the throat of the great metropolis.

In this condition of affairs, we wonder that such men as Mr. Whitney, Mr. Coudert, and Judge Gaynor can counsel their fellow-citizens to vote for Mr. Hill. It illustrates the old adage that politics makes strange bedfellows. It exemplifies the power of partisanship to blind the eyes and pervert the judgment of men of whom we had a right to expect better things.

Every vote cast for Mr. Hill is a vote cast to neutralize the efforts of New York citizens to redeem that city from misrule. It is a vote to re-bind at Albany a city emancipated by her own people and to hand her back to the keeping of the tiger.

At Home in the World

A well-known kindergarten teacher, in a private letter describing the occupations of some poor city children in the country, says: "For a day or two they were happy. Used to looking into gutters, they still looked down, and found daisies and buttercups which they could comprehend. By degrees, however, they began to look upward, and then the immensity of the horizon overwhelmed them." This simple but striking description of the experience of inexperienced children aptly describes the state of mind of a great many grown people. They are accustomed to the world and the things of the world, to daily occupations, to near duties, to all the varied and multiplied influences and interests which surround them. In these things they are at home; but when they look out into the greater world of which their own little world seems so tiny a bit, they are overwhelmed by the immensity and overcome by a feeling of helplessness and ignorance. To be really at home in life, one must have possession of the greater as well as of the lesser world; one must be able to feel, not only the nearness of contact with the things at one's feet, but also the intimacy and naturalness of one's relations with the stars and the heavens above. It is only by degrees that this familiarity comes—a familiarity bred, not of the conceit of knowledge or of one's own powers, but of the consciousness of a divine purpose which holds the minutest atom of matter in essential relation with the whole universe, and which fits the most obscure life into the great scheme of which the whole life of humanity is the full revelation. In these days especially, men and women look abroad into the great world so full of contention and strife with a sense of helplessness and dismay. The struggle is so vast, the forces are so overwhelming, that it seems as if there were no place of rest, no harbor of refuge.

There is a beautiful incident told of Luther to the effect that one evening, when the great reformer was feeling with peculiar keenness the loneliness and danger of his position, he noticed a little bird flying through the sunset air and seeking its nest in the trees, and there came to him at once the thought of the repose of that tiny bit of life dropping serenely into its nest with no covering but the infinite sky, and yet without any consciousness of fear or anxiety. The reformer took the lesson to himself. For if one would live his life bravely, and do his work competently, one must be at home, not only with the flowers at one's feet, but also with the infinitude of space over one's head.

Editorial Notes

—Miss Frances E. Willard, in her recent address at Cincinnati, quoted with approval the Sunday-school scholar who said that Eve was made out of Adam's "backbone." No wonder Miss Willard believes in women in politics.

—Judge Brown, the Democratic candidate for the Court of Appeals in this State, received by last week's mail an envelope inclosing twenty ball-tickets and a letter addressed to his Republican opponent, asking him to subscribe and expressing the hope that he would be elected. Undoubtedly Judge Haight received a similar document. This fable teaches that the men who will sell votes once are liable to sell them twice.

—The Rev. Dr. Munger has inaugurated a plan in his church at New Haven for securing a full attendance of men at a Sabbath evening service, which is worthy of consideration by other churches, though all churches are not so circumstanced that they can follow this plan. A week ago Sunday night Judge William C. Robinson, a Roman Catholic, and Judge Simeon E. Baldwin, a Protestant, both professors in Yale Law School, discussed the relation of the Roman Catholic and the Protestant Churches to each other, with that courtesy which might have been expected from two gentlemen associated in university work, and with that candor and clearness which might have been expected from two men eminent for their intellectual ability and loyalty to their respective Churches. The house was filled with a representative masculine audience.

—Two more of our weekly contemporaries, the "Observer" and the "Evangelist," have just assumed the form and shape which, as the "Observer" truly remarks, "the taste and convenience of the great majority of readers of weekly papers have now approved." The "Examiner" is now in page about the size of "Harper's Weekly," the "Observer" exactly the size of The Outlook. The former, in its first issue in the new form, has an interesting illustrated history of its career and of that of the "National Baptist," with which it is now united. The "Observer," on the other hand, announces that it will not become "a pictured magazine." In both the preponderance of personal and denominational religious news is rather more striking than before the change—a preponderance which is quite in keeping with the aim of great denominational newspapers. We wish both journals full success in their new careers.

—Mr. Bayard, in the address which he made at Wilmington on the occasion of his return to his home last week, struck a noble note, and defined more clearly than any express declaration could have done his conception of his function as a Minister of the United States in England, to promote the friendship of the two nations, to see the English people on their noble side, and to recognize constantly those things which make for peace. The address, as a whole, was so full of generous recognition that it ought to be printed entire as an educational document. We must content ourselves with calling the attention of the police of this city to one or two paragraphs in it which ought to be posted in large letters in every police station in the city:

"There is a consideration by the officials for the feelings of the people; there is an obedience by the people to the spirit of law incarnated in the humbler officials. In a year and a half's residence in England, and most of the time in the city of London, I have never seen a policeman with a baton or stick in his hand; I have not seen a blow struck by one; I have never heard violent language from one; I have not even seen violence or heard a jest from one. It is not only a daily and an hourly sight, but it is almost a constant sight in that vast sea of traffic that swarms through the streets of London like the waves of the sea upon the shore—it is a common sight to see, when traffic is the greatest, and vehicles are almost piled one upon the other, one quiet man in the uniform of a police officer walk into the middle of the great crowd, turn his back upon the vehicles, and hold up his hand. He is the incarnation of law, and the uplifted hand of that plain policeman is obeyed and respected, and, until he lowers it, the traffic does not attempt to continue."

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The Legislatures and the People

By W. B. Shaw

THE fact that no fewer than twenty-five States are to choose members of one or both houses of their respective Legislatures at the coming November elections suggests the questions: What is the relative importance of these bodies in our polity? and, What relations should exist between the people and their lawmakers?

Several years ago it was pointed out by a student of American politics that nearly all the prominent subjects of Parliamentary action and debate in Great Britain during the present century, so far as they could have become matters of legislation in this country at all, would have been acted on by our State Legislatures rather than by Congress. This significant fact has received attention and elucidation in Mr. Bryce's most valuable commentary on our institutions. It is a fact of significance not only to the publicist and student of institutions, but to each one of us in his relations as a private citizen. All the affairs of one's daily life—his business dealings, his property rights, his family obligations, to a certain extent even his benevolences, his religious liberty, his educational privileges—are directly affected, or may be affected, by the action of his State Legislature. Indeed, the lawmaking bodies of our American commonwealths are almost unlimited in the scope of their functions as regards the private citizen. All legislative power not expressly granted to the National Congress is reserved to the States.

A glance at the newspapers of the day is sufficient to show the light esteem in which the legislative proceedings at our State capitals are held by the general public, which in this country is the newspaper-reading public. In the great metropolitan dailies the progress of the so-called "city bills" is carefully followed and fully reported. Interest is largely centered in measures of a purely local character. General State legislation usually receives inadequate treatment, as compared with that accorded the action of Congress. Editorial comment on the doings of Legislatures is almost invariably flippant, if not positively contemptuous. In more than one State the biennial or annual meeting of the Legislature is looked forward to by men of conservative tendencies with positive dread, and the day of adjournment is hailed with joy as a deliverance devoutly to be wished. The regard held by some men for the Legislature is akin to that which the citizens of plundered settlements in the West Indies once had for the buccaneers.

Before attempting to formulate even a partial answer to the question, What shall we do with our Legislatures? the counter-inquiry suggests itself—What are our Legislatures doing with us? In other words, to what extent do our Solons use the powers intrusted to them, and do they use those powers wisely?

In 1893 some forty Legislatures were in session, from Maine to California, and they passed an aggregate of about three thousand "general" laws, not to speak of the countless local and private bills, amendments to city charters, etc., which occupy more than half the time of most Legislatures, and contribute immensely to the bulk of the statute volumes. Are "we the people" really gainers from all this, or shall we regard ourselves as the victims of a vicious governmental system, for which, as individuals, we are no longer responsible? It would be idle to try to pass judgment on any large proportion of the great mass of recent legislation. The expressions "good laws" and "bad laws" are, in the abstract, equally meaningless. A law can be judged only by its practical workings. Conditions vary greatly, and what is practicable as an administrative measure in one part of the country may lack the needful conditions for its successful operation in other parts. It is possible, however, without estimating the usefulness or expediency of legislative measures, to define roughly the range of their operation and effects. For example, the Illinois Legislature has attempted to regulate the hours of labor of women and children in factories. One who has not made a special investigation of the condition of factory operations in Illinois is hardly prepared either to approve or to condemn the different provisions of the Act of 1893; but any one who thinks at all can readily perceive the importance of such laws as this to both working people and employers. This is but a single instance from thousands.

Much might be said of the bungling and inefficiency of State legislation as at present conducted. It would probably be conceded, however, by all who have given the matter thought, that these obvious faults on the part of our lawmakers are not really inherent in the legislative system itself, and that to a considerable extent they may be overcome. The evils that arise from the hasty passage of unnecessary laws, and from the thousand and one technical defects that are disclosed in all our statute-books, might be greatly reduced by the adoption of a few entirely practical, common-sense reforms in routine methods and procedure. I can mention here only one of these suggested reforms, which I think commends itself to most people who have had to do with legislation in a disinterested way. I refer to the arrangement proposed by Senator Hill, while Governor of New York, for securing a thorough inspection and revision of bills on their first introduction. This would necessitate the employment of a competent official, trained for this special work, like the men now employed by the British Parliament, and, I believe, by our neighbors in Canada. As a mere matter of financial economy, the employment of such an official by the New York Legislature would mean an incalculable annual saving to the State; but the indirect saving, in dispensing with needless litigation, would be still greater.

The log-rolling practices now prevalent in all our State Legislatures, as well as in Congress, are probably the cause of more positively vicious legislation than any other single influence. I am not so sanguine as to believe that these practices can be abolished; but it does seem as if some effective restriction might be placed on the multiplication of local bills. So long as local interests dominate, we need not look for disinterested statesmanship in Legislatures.

One of the constitutional amendments about to be voted on in New York provides that all bills shall be printed in their final form at least three days before their passage, unless the Governor shall have certified to the necessity of immediate passage. The effect of such a requirement would be altogether wholesome, in that it would do away with the practice of rushing through legislation in the closing hours of each session, which are now largely given over to "deals" and trading of the most pernicious kind. Of like tendency is the prohibition of "riders" on appropriation bills, also proposed by the New York Constitutional Convention.

There may be valid objections to the proposed amendment to the Constitution authorizing the election of United States Senators by direct vote of the people; but there can be no question as to the beneficial effects of such a change on the Legislatures themselves. No one pretends to deny that a great part of the corruption now present in our Legislatures has to do with the nomination and election of Senators; but, apart from the fact that corruption exists in connection with the system, the time and expense involved in these elections are directly detrimental to State interests. During the past few years there have been repeated instances of entire sessions being occupied with Senatorial elections, to the utter exclusion of legitimate business pertaining to the welfare of the State. Inasmuch as the Constitutions of several Western States limit the length of sessions to a definite number of days, it is obvious that one of these "Senatorial deadlocks" is liable any year to block the wheels of needed legislation. Assum-

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ing that the legislators are neither more nor less open to corrupt influences than their constituents, it is a patent fact that the prospects of success in buying the few votes necessary to obtain a majority in a legislative caucus appear brighter to men hoping to win by such means than they would if the whole State should become the arena of the contest.

For four years past the writer has had somewhat unusual opportunities for the study of some of the facts and conditions underlying the problems here set forth, and the information thus gained is his only apology for attempting a discussion of these problems. Observation has not tended, on the whole, to confirm pessimistic views held at the start. Instances can be cited in the recent history of not a few of our States which must go far, I think, to modify the judgment of Mr. Bryce as to the apparent failure of public opinion in this country to crystallize in legislation. Reforms that the people really desire are making substantial and rapid progress, and this not in one but in many of our commonwealths. Within five years improved ballot laws were adopted in thirty-eight of the forty-four States. These changes were not effected without encountering serious opposition, and in some instances compromises were made which greatly impaired the usefulness of the new systems; but, on the whole, the provisions enacted seem to have been well suited to local conditions, and they have generally proven themselves sensible and practical measures, while many of the conspicuous evils of our political life have been greatly reduced by their operation.

The success of the various organizations of the Associated Charities in obtaining needed changes in the laws relating to the public care of the dependent and defective classes is an instance of the recent progress of organized effort for beneficent legislation. The laws lately passed in the interest of "labor" as an element of society, while sometimes unwisely framed and often incapable of enforcement, may yet be said to fairly represent the demands of a large and most important part of our population.

That the liquor and excise legislation of so many of our States has signally failed to accomplish the ends desired may be chargeable partly to the ignorance and incompetence of legislators, but not to any failure on their part to voice the people's will when once that will had been clearly expressed.

We certainly seem warranted in the conclusion that public opinion has not yet ceased to control our Legislatures. By exerting ourselves to raise the tone of this public opinion, and at the same time to fix a higher standard of fitness for legislative candidates, we can hope to secure a marked improvement in the aims and the methods of State legislation. And as a first step toward such a reform as this, we must secure a fuller participation in the suffrage (and in the control of the nominating machinery) by that class in the community whom we choose to denominate our "best citizens."

Struggle in Art[1]

By Hamilton W. Mabie

Marlowe's excess and lack of restraint debarred him from the highest achievement as an artist; but his vitality and force were qualities of lasting attraction and incalculable value. By virtue of his rich and passionate nature he stands in close proximity to the great group from whose magic circle he was shut out only by his failure to obey the laws of his art. Few writers have possessed a force of imagination and passion so great and so impressive, and it is interesting to note how much more quickly men are drawn to the Titan than to the Olympian; for struggle is pathetically universal, and the repose of harmonious achievement pathetically rare among men. The greater the art, the slower the recognition, as a rule. The impression made by a lawless or unregulated force is always more immediate than that made by a mastered and harmonized power. The rending of a cliff makes every observer conscious of the force of the explosion, but how few ever think of the force put forth in lifting an oak from its rooting in the earth to the great height where all the winds of heaven play upon it!

The "storm and stress" period moves all hearts, and stirs in the young imagination one knows not what dreams and desires; but when the ferment of spirit is past, and the new thought has taken its enduring form, what a sense of disappointment comes to a host of aspiring souls! The struggle touched and intoxicated them with a sense of something not only great, but akin to their own experience; the clarification and final expression of the new spirit in art seems somehow remote and cold. When the "Sorrows of Werther" appeared, a thrill ran through Germany; but when "Tasso" and "Iphigenia" were given to the world, with what indifference they were received! The boy reads "The Robbers" with bated breath, but ten years later he knows that the Schiller of the Wallenstein trilogy was an incomparably greater writer than the Schiller of "The Robbers." Revolt is easier than reconstruction; at the barricade every one is swept by a consuming enthusiasm; but the moment the attempt is made to give the new time order and stability, divisions and indifference appear. Struggle, however noble, is for the moment; achievement has something of eternity in it. The Titan is always a striking figure, but it is the Olympian who endures and rules.

The element of struggle is, however, a part of the greatest art, and the motive of much of the highest work done by men has been the harmonizing of antagonistic forces, and the final and beautiful synthesis of contending ideas. It is by struggle that life is broadened and the human spirit freed from many of its limitations; and there is nothing nobler in man than that constant dissatisfaction with his condition which provokes the struggle. The race is always reaching forward to grasp better things than it yet possesses. It is haunted by visions of perfection, and driven on by aspirations and dreams which will not suffer it to rest in any present achievement. This discontent is not a superficial restlessness; it is the evidence of the infinite possibilities of man's nature, and of his inability to stop short of complete development. All literature bears witness to this arduous, sorrowful, inspiring struggle for a more harmonious life, so often defeated, so constantly renewed.

In the record of this sublime drama, of which man himself is the protagonist, there is found one great means of escape from those limitations of experience which give us such constant pain and fill us with a consuming desire to escape from ourselves. "Sensations of all kinds have been crowding upon me," writes Amiel; "the delights of a walk under the rising sun, the charms of a wonderful view, longing for travel and thirst for joy, hunger for work, for emotion, for life, dreams of happiness and of love. A passionate wish to live, to feel, to express, stirred the depths of my heart. It was a sudden reawakening of youth, a flash of poetry, a renewing of the soul, a fresh growth of the wings of desire. I was overpowered by a host of conquering, vagabond, adventurous aspirations. I forgot my age, my obligations, my duties, my vexations, and youth leapt within me as though life were beginning again. It was as though something explosive had caught fire, and one's soul were scattered to the four winds; in such a mood one would fain devour the whole world, experience everything, see everything. Faust's ambition enters into one, universal desire—a horror of one's own prison cell. One throws off one's hair shirt, and one would fain gather the whole of nature into one's arms and heart."

How often Amiel made the rounds of his cell, and how vainly he strove to break the bars of his temperament, the world knows from that incomparable record in the writing of which his spirit found the escape sought for in vain in other directions. Self-contained, reticent, shy, how few dreamed of the turbulence in the soul of the formal and didactic teacher in the formal and rather pedantic little city of Calvin and Rousseau! Without the "Journal" the struggle and the wealth of Amiel's nature

[1] From "My Study Fire," Second Series (Dodd, Mead & Co., New York).

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would never have been known; it adds another chapter to that book of life in which the race records its secrets, hopes, and despairs. And is it not pathetically significant that the motive with which the Greek dramatists dealt with so strong a hand reappears in this quiet drama enacted in the soul of the Genevan Professor of Moral Philosophy! On the widest as on the narrowest stage, it is the motive which all men understand, because it is a part of every human experience. The Old Testament, the epics of Homer, the "Divine Comedy," the plays of Shakespeare, and "Faust," are among its greatest records; but its story is in all lives.

To every man comes the struggle, to a few great writers the power to interpret the struggle and predict or portray its issue in immediate reconciliation or in ultimate achievement. And so art becomes an avenue of escape from the prison of personal experience, not only by taking us out of ourselves, but by disclosing the identity of our individual struggle with the universal struggle of humanity. It opens the door out of the particular into the universal, and it constantly predicts the final resolution of discords into harmony, the ultimate reconciliation of contending ideas and forces; and when, as in "Lear," it gives no suggestion of an answer to the problems involved, the very magnitude of the drama which it unfolds compels the inference of an adequate solution on some other and larger stage.

The Bible as Literature

II.—The Law of Moses

By the Rev. A. B. Bruce, D.D.
Of the Free Church College, Glasgow, Scotland

There is no part of the Old Testament of which it is so difficult for ordinary readers to get a clear idea as that which relates to Hebrew legislation. There is such a mixing up of narrative with law, and such a lack of classification in the legal sections, that the reader of Exodus, Leviticus, Numbers, and Deuteronomy rises from perusal with a feeling of bewilderment. The difficulty of obtaining any distinct conception of the subject is greatly increased by the fact, brought to light by modern inquiry, that the laws contained in the Pentateuch do not form a homogeneous body proceeding at one time from one and the same legislative mind, that of Moses, but really consist of successive strata of legal enactments, representing widely separated periods of time having much in common but also not a little in which they do not agree, so that they cannot be united into one harmonous whole. All these strata bear, in Jewish tradition, the name of Moses; but, in this use of the name, "Moses" simply stands as a general heading for Hebrew law, as "David" stands for Hebrew poetry and "Solomon" for Hebrew wisdom.

The whole Old Testament literature, and especially the Books of Moses, stand very much in need of arranging and editing to make them intelligible and enjoyable reading for ordinary Christian people. This has been much felt of late, and efforts have been made to meet the want. Among these an honorable place is due to a work recently published by two American scholars. I refer to "Scriptures Hebrew and Christian," arranged and edited as an introduction to the study of the Bible by Drs. Edward T. Bartlett and John P. Peters, of Philadelphia. The outside title of the work (consisting of three volumes) is "The Scriptures for Young Readers." Sunday-school teachers would find it a most valuable aid towards opening up the Bible to their pupils. In this work, in Vol. II., "Hebrew Legislation" is given all together, forming a chapter of some seventy pages. The matter is not arranged in strict accordance with recent critical views, but the editors have had these views before their minds and have benefited by them. The laws of Israel are classified under four heads: I. The Ten Words; II. The Book of the Covenant; III. Levitical Codes; IV. The Deuteronomic Code. Modern critics would invert the order of III. and IV.

These are the great divisions of the subject. The Ten Words (the Decalogue) form the strong foundation of the whole legislative edifice. They go back, according to the weightiest authorities, to Moses himself—his supremely important personal contribution to the statute-book of Israel. The "Book of the Covenant" means the body of laws found in Exodus xx., 23—xxiii., 33. Of this brief code, or fragment of a code, Professor Ryle, in his valuable work on the Canon of the Old Testament, says: "It is suited to the needs of a society in a very early stage of civilization. If, as may well be allowed, the main substance of its laws has descended from the Mosaic legislation, there is no reason to doubt that it has also, at different times, been adapted, by subsequent revision, to the requirement of the people when they were in the enjoyment of a settled agricultural life." "The collection," he adds, "is not to be regarded in the light of an exhaustive official code of statutes, but rather as an agglomeration of laws, perhaps transcribed from memory or extracted fragmentarily for some private purpose from an official source."

The "Deuteronomic" code means the body of laws on various subjects to be found in the Book of Deuteronomy from chapter xii. onwards, chapters i. to xi. being a sort of sermon on the importance of keeping the law. The name "Deuteronomy" means "the law over again," the implied notion being that Moses, before he died, repeated in the hearing of the people the laws he had given them before, as if to impress them with the duty of keeping them in remembrance and putting them in practice; as if he said, "Now don't forget them, my children." But the laws in the fifth book of the Pentateuch are not a mere repetition of those in Exodus and Leviticus. They differ in important particulars. And there is reason to believe that the "Deuteronomic" laws were not later but earlier than the "Levitical code" contained in the middle books of the Pentateuch. The Levitical code was the latest, uppermost stratum of the successive layers of Hebrew legislation. It took its final form in the hands of Ezra and his associates, and represents the period of the Babylonish exile and the post-captivity era. The Decalogue goes back to Moses. The Book of the Covenant may have been in existence 1000 B.C. The Deuteronomic code belongs to the time of King Josiah, who reigned in the seventh century B.C. Ezra brings us a century and a half nearer the Christian era. All three of the codes (II., III., IV.) have, of course, much in common in respect both to religion and to civil life. The Hebrews were very conservative. They clung tenaciously to what was old, and even when they innovated they wished the new to pass for old. A great deal of what is in all the codes goes back probably to very ancient times. Each code repeats the traditional with variations or additions adapted to new circumstances. Common to all the codes, including the Decalogue, is the combination of religion and morality, duty to God and duty to man.

While all the codes have much in common, they have their distinctive characteristics. The grand distinction of the Decalogue is that it deals only with that which is fundamental in religion and morals. "Love God with all your heart, and your neighbor as yourself"—is its sum. There is no *ritual*, but only the ethical, the universally important and perennially valid. Even the Fourth Commandment is ethical at the core, a humane statute securing a resting-time for labor-drudges, slaves, and even for the beast of burden.

The Book of the Covenant on its religious side reaffirms the great doctrine of the Decalogue that there is but one God. Comparing it with the codes which come after, it is to be noted that it does not insist on *one central sanctuary*. Exodus xx., 24, as it is rendered in "The Scriptures for Young Readers," runs thus: "Altars of earth shalt thou make to me, and sacrifice thereon thy burnt offerings and thy peace offerings, thy sheep and thine oxen. In every place where I cause my name to be worshipped I will come to thee and bless thee." On the human side this very ancient body of laws has, of course, much to say on the subject of justice between man and man. Crude and quaint in form, the statutes bearing on this topic commend

[1] The first article in this series, by Professor Richard G. Moulton, will be found in The Outlook for October 13.

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themselves as essentially just and reasonable. "Eye for eye," "tooth for tooth," is a barbarous law literally carried out; nevertheless these phrases embody, in homely form, the fundamental principle of civil jurisprudence, that for all wrong there must be adequate compensation. The rights of bondsmen and bondswomen are not, as we might have supposed, overlooked in this primitive code. Indeed, that is the very first topic dealt with in the code, after the duty owing to Jehovah has been briefly enforced (Exodus xxi., 2–11). The fact may indicate that there was much need for this humane protective legislation to defend the weak against the strong, which the Bible never fails to do. Just one other feature may be noticed in this early body of laws; what may be called the element of kindliness, or Christianity anticipated: "If thou meet thine enemy's ox or his ass astray, thou shalt bring it back to him. If thou see the ass of him that hateth thee fallen under his burden, thou shalt forbear to leave him." How much is involved in this simple injunction! It is in one concrete instance an anticipation of the great law of Jesus, "Love your enemies."

Passing on to the Deuteronomic code, formulated centuries later, one obvious point of contrast is much greater elaboration. The little Book of the Covenant has grown to be a large, bulky book of laws, with a lengthy sermon prefixed to it. Yet, after all, it is, in the main, merely an expansion of the earlier code. On the religious side, however, there is one very marked difference. The Decalogue and the Book of the Covenant had both said, with emphasis, *one God*. But Deuteronomy says not only one God, but, with quite remarkable emphasis, *one sanctuary*. The law enforcing this stands at the head of the code (chapter xii., 1–7). By the time this new code was compiled, it had been found that the early freedom in worship had led to great abuses, to disastrous imitation of the vile rites of the Canaanites. Therefore the law of a central sanctuary was regarded by the best men in Israel as a reform, and won the earnest support of the prophets of the seventh century before Christ. In reference to what I have called the Christian element, what we have to note is not contrast but development. The law of kindness has grown to larger dimensions, and now embraces a variety of particulars, such as that the hungry man shall be at liberty to help himself from a neighbor's standing grain or vineyard, and that gleanings must be left for the poor in the orchard and harvest-field. Even the wants of the beast of burden are mercifully provided for. "Thou shalt not muzzle the ox when he treadeth out the corn." "Doth God take care for oxen?" asked St. Paul. The God of the ancient Hebrews certainly did, and that doubtless was one reason why our Lord had a preference for the Book of Deuteronomy, as shown by the quotations from it in the story of the temptation. The second half of Isaiah and Deuteronomy were two favorite books of the Old Testament with Jesus. If we knew them as well as he did, we should not be surprised at this. The spirit of prophecy, in its noblest form, breathes through both.

I have left myself very little space to speak of the Levitical code, the latest of the four. The outstanding feature of it is the great prominence it gives to *ritual*. Priests, holy furniture, holy times, sacrifices, rules for securing ceremonial cleanness—these and the like are the great topics of Leviticus. We are in a different world from that of the prophet Moses with his Ten Words concerning the great fundamentals of religion and morality. It is not that the men of Ezra's time did not care for the fundamentals. It is that the times, as they judge, call for laying stress on ritual. "One *God*," said Moses; "One *sanctuary*," said the reformers of Josiah's time; "One carefully regulated system of worship at the one sanctuary," said Ezra and his coadjutors. Probably the movement of these last was necessary, yet the prominence given to ritual was the beginning of a great evil—the growth of legalism and rabbinism.

In the Levitical code, as distinguished from the Deuteronomic, the class of religious officials has undergone development and gained in status. In Deuteronomy priests and Levites are one; the standing phrase is, "the priests, the Levites." In Leviticus and the late historical books (Chronicles) they are distinct: priests *and* Levites. In Deuteronomy they are a poor class, and as such recommended to the consideration of the charitable. In the Levitical code there is an elaborate system of tithes, which, if worked out, would make the once poor class a rich and influential corporation.

Dr. Holmes and the Robin

By Isabel C. Barrows

It was a perfect summer day. The air was sweet with the fresh breath of the sea, and the sunshine was radiant. But the beauty of the day, great as it was in all natural ways, was enhanced by the thought that, by special invitation, I was to spend that day with Oliver Wendell Holmes. An Armenian from the far-off land of Ararat said recently that every year was marked by a milestone, but that his happy year in America would be marked by *a Washington monument*. So that summer day was so brilliant that only its own flaming sunset colors could furnish pigment enough to mark it the "red-letter day" that it was.

The dew was hardly dry on the grass when I was seated in the pleasant library, with windows open and curtains drawn to let in the morning air. Outside the birds were singing as though they, too, knew how good it was to be there. Within, the genial man sat in an easy chair, surrounded by his books, talking of them and their authors, giving wonderfully interesting reminiscences of this one and that one, chatting about his charming visit across the sea, and exhibiting some of the letters he had recently received from all sorts of people, a poet among them. This poet had sent him a long manuscript volume of verse, asking Dr. Holmes's opinion as to its merit. How kindly he spoke of them all! Some wanted autographs, some advice, one wanted to borrow money, and several were outpourings of sincere love and reverence. Two or three were from children, and evidently these gave him genuine pleasure. But not a harsh or unkind criticism did he make of a single one. He said that it was his habit to reply to each with his own hand, though he added that it was getting to be a weary task.

Suddenly, as we were talking, feasting our eyes at the same time on the beautiful picture of lawn and rocks and trees and open sea, there was a flutter of wings, a bird-call of fear, and an anxious cry from a mother bird's throat. Directly in front of the window where I sat rose a steep rock, above which was a young tree in whose branches a robin's nest was half hidden. A young bird, under the tuition of its mother just trying its wings, was flitting from twig to twig. Losing its hold, it fell headlong down the face of the rock, beating wildly with the untrained wings against the empty air. Happily, it fell in the unmown grass of a terrace that ran along the granite wall.

We both heard the outcry of the alarmed robins. "What is it, what is it?" asked Dr. Holmes. "A young robin has fallen from the nest into the grass below," I answered, for I had seen the birdling in its unexpected flight.

"A robin, a young robin!" he cried, exultantly, to my great surprise; "oh, where is it? Come, quick! All the boy in me revives at the thought of catching a robin!" And almost as soon as I could get out upon the lawn he was beside me. I sprang on to the terrace at a leap. "Oh, I could have done that once," he laughed; "but you must let me catch it myself." The little thing was struggling to raise itself, but was tangled in the tall grass and clover, though unhurt. I bent the long grass down over it and kept it a prisoner till the would-be bird-catcher had found an easier level by which to reach the terrace. Meantime he had called to his daughter to bring an empty bird-cage which happened to be in the house. With a real shout of glee he caught his prisoner. It was a strange picture, the old man on the grassy bank, bareheaded, the sunshine lighting up his smiling face, and the little bird clasped close in

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his delicate hand, its tiny black eyes looking fearlessly into his own.

I held the cage while he slipped it in, and he carried it in triumph into the house. "Oh," he said, "how that carries me back to my boyhood!" and he began a series of reminiscences that promised to be full of charm. Yet I was a little surprised that such a lover of freedom should be willing to take a bird captive.

"But what am I thinking of! I don't know what young robins eat," he cried; "what shall I give it?"

"If you will let me carry the cage out and set it under the tree, I think the mother bird will feed it," I ventured to suggest, hoping that he would let it go free.

"Very well, we will try it," he said. So I carried the gilded prison out and set it in the cool grass beneath the shade of an apple-tree. In a moment down swooped, not the mother, but a gay oriole, its shining gold flashing between me and the gray rock. He lit on the cage and began to chatter to the little prisoner, who responded with a plaintive chirp. Faint as it was, the mother heard, and in a moment shot down from the tree and fiercely attacked the inquisitive visitor. A battle of about a minute ensued, but the birds separated before we had time to interfere, and the oriole flew meekly away. Then the mother robin, with sweet notes of compassion, comforted the frightened baby. Shortly she darted off and soon returned with a fat earthworm in her beak, which, with great skill, she dropped into the yawning bill between the wires of the cage. And so all the long June day she came and went and nursed and fed her darling. There the cage stood when the dew fell and the setting sun sent me home.

The next time I saw Dr. Holmes I asked about the fate of the little bird. "Ah," said he, "my heart smote me at making an innocent captive, and the next day I opened the prison door, and the faithful mother easily enticed her little one into the great free world."

Bicycle Enthusiasm

By Jno. Gilmer Speed

When enthusiasm waxes great about any new sport in this changeful America, those of us who have had experience as observers are apt to doubt as to its permanency. Too great popularity is very wearing in its effects. Some twenty years ago the velocipede was taken up by all the young people in the land, but, as it was a bone-breaking, muscle-wrenching machine, its vogue was very short. Then we had the roller-skates, the use of which enabled young people to gratify their gregarious instincts, and it was an old-fogy town indeed in which there was not a skating-rink. The popularity of this sport also passed away, without any better reason than that people grew tired of it. And so with half a dozen other games and sports which have enjoyed a brief fashion. But the bicycle enthusiasm during several years past has grown steadily and shows no sign of abatement. It has never been a fashionable sport in the sense that it belonged distinctively to people of wealth and position. And it may be that this fact has contributed somewhat to the longevity of its popularity. Indeed, a would-be swell of vulgar appearance was heard to say the other day at Long Branch that gentlemen do not ride bicycles. This statement, however, as every one knows, is absurd. Gentlemen do ride bicycles, and ladies also; but others, very many others, than these also ride them. Hence the popularity of this machine, which is vulgarly known as a "byke" and a "wheel." We have the authority of Mr. Edward S. Martin for it that a bicyclist who will call his machine a "byke" or a "wheel" is pretty sure also to wear "pants" and to send "wires" to his "young lady friends."

Doubtless custom and the best opinion will in a little while combine to establish a bicycle etiquette which will be binding upon the language as well as the manners of those who ride these easily running and distance-reducing machines. When that time comes, we shall know the status of a bicyclist by the way he handles the nomenclature of the sport, and we shall also know where to place him by his consideration for others, or lack of it, as he races along the streets and roads. But it takes time to establish by the mere force of public opinion customs that are binding upon thoughtless and selfish people. For such as these who ride bicycles there are general laws in all the States, and special laws in some of them. To ride a horse or drive a vehicle on any sidewalk, whether a city, a town, or a village, is an infringement of the general law, and in the State of New York it is made a misdemeanor by the Penal Code. Now a bicycle is a vehicle, and its rider has no right whatever on sidewalks with it, where, as a matter of fact, it is more dangerous than an ordinary wagon or carriage, and much more dangerous than a horse at full gallop. The flight of a bicycle is almost noiseless, and it approaches a pedestrian very frequently before he is aware. It is true that, considering how much bicycle-riding is done on sidewalks, there are very few accidents; but there should be none. And then, again, as a lady who had been nearly run down by one said to the writer the other day, "It is no worse to be killed outright than to be scared to death."

The privileges that bicycle-riders enjoy on the roads and in the public parks are not accorded to them specially as such, but because the law does not discriminate against the machines as vehicles. It is perfectly plain, therefore, that where other vehicles are forbidden to go bicycles are also forbidden. And the laws should be very strictly enforced against all who break them. But these general laws have not been generally put in operation, and cities and towns have enacted ordinances regulating the use of bicycles in the streets. In some New Jersey towns, when a new ordinance of this kind has been put into effect, the fines for using the sidewalks have amounted in the aggregate to large sums. But the bicyclists themselves, and the bicycle clubs, should endeavor to reform this abuse of the use of sidewalks. Public opinion is a greater force than a book-full of statutes, and the careless and reckless riders who use the walks specially designed for pedestrians should be put under the ban and made to feel that they have offended against the proprieties.

The wrongful use of the roads by too fast going, and going where only pedestrians are allowed by the law, are the only abuses of the bicycle enthusiasm with which the public has any concern. Some men, both young and old, overtax their strength in efforts to go distances beyond their endurance, and at rates of speed too great for their power. But such abuses are too individual to worry over, and each carries with it a quick and severe penalty. Not to use bicycles because some persons have so injured themselves is an argument on a parity with that which would declare that water must not be drunk because some persons injure their digestion by too much water-drinking.

As to the genuineness of the bicyclist's enthusiasm there can be no doubt in the world. A man once possessed by it will take any amount of time from his busy hours in an effort to make a convert. There is also in it a wholesome fellowship which inclines one who has been initiated in the pleasures to feel like offering them to every man who appears to have within him the elements of comradeship. Horseback-riding has not this effect upon those devoted to it; nor has rowing, nor skating. Walking has a similar effect in a marked degree; but bicyling, where there are decent roads, has most manifest advantages over pedestrianism. The ordinary walk of a healthy man rarely extends further than five miles there and five miles back, making ten miles in a day. The walker's radius is therefore seldom greater than five miles, and much more frequently it is only three. But the bicyclist can go four miles with the same effort that a walker employs to go one. His radius is therefore extended to twenty miles, and he can explore the country for that distance around his home. His increased capacity means more than it seems. The walker with the five-mile radius explores and learns the beauties and peculiarities of seventy-eight and a half square miles; the bicyclist, with the extended radius, sees all the beauties of an area of more than twelve hundred square miles—a territory more than fifteen times as great as that open to the man who plods along on foot.

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The Home

Women and Politics

That women of all social grades should assemble to consider the best methods of securing honest administration of municipal affairs, on the eve of an election that has aroused more moral feeling than has ever been excited in the history of New York politics, means, not that woman is in danger of becoming unsexed, but that she sees how dependent are the health, morals, and refinement of her household on the condition that controls its environment. The close relation between politics and the home is being recognized. In spite of the declaration, often heard, of woman's rebellion against routine, of her restlessness under the conditions that limit her to certain fields of activity, women as a body are conservative. They prefer, the great majority of them, to avoid contact with the outer life called the world. Slowly but surely the conviction has grown, even among very conservative women, that a clean house is impossible in a dirty street; that health cannot be maintained without the active co-operation of the proper authorities; that morals are not a matter of precept, but of example, not merely in the home, but in the school, in the street, in the parks, in the street conveyances; that environment—which in cities depends so largely on honest municipal control—has a positive influence on the development of character; that familiarity with sights and sounds which dull sensitiveness, and cause indifference to conditions that minister to disease and vice, lowers the moral tone of the home.

To preach against intemperance and accept the violation of the law governing the sale of liquors, the only protest being the declaration that it must be endured, is not the way to teach respect for the law. To make gambling illegal and permit it to flourish under the patronage of the police is not the way to teach a child the dignity of authority. It is impossible to educate children to respect laws that do not compel obedience. To hear in the home only protests against the evils that beset it, and not see warfare waged against those evils, is the surest way to kill patriotism. To salute the flag as the emblem of the country, when the country stands for political corruption, tolerated, if not nurtured, by its own citizens, is like praying for salvation with your hand in your neighbor's pocket.

Women are realizing this. They see, as never before, their opportunity to educate voters to a sense of their responsibility. They know, as never before, that the ballot is but a poor instrument for the preservation of the country if it is not controlled by a moral sentiment and love of country.

This sentiment, this love, it is woman's to create, woman's to nurture. Not the number of ballots cast, but the intelligence, the honesty, the consecration that control them represent the salvation of the country. It is a beggarly thing to sit in comfort criticising the conditions that rob life and property of security, purity, and integrity, when the critic's indifference is a contributing cause to those conditions.

The character of every public officer represents the average character of the voters who put him in his place. They stand or fall together. A citizen of high character decides the character of the man he votes for, not at the ballot-box, but at the primary. He works, not ten minutes a day, but a year, two years, four years, to secure honest government; he works through organized efforts to make bad government impossible, even in his village, all the year.

Who has had the greatest influence in forming the characters of the voters of to-day? Woman. These voters are the sons, brothers, husbands, pupils, of women. There are many of them to-day who never sat for one hour under the teaching of men. Can it be possible that the failure of woman to appreciate the value of civic and National responsibility is the cause of the present condition of politics in our country? Has her lack of appreciation of the responsibility of a citizen been the cause of the criminal indifference which to-day has put sections of our country in bondage to politicians? If so, she has the opportunity to educate the coming voters to a sense of the duties of citizenship. She can educate herself to appreciate the value of honest citizenship; she can give a positive meaning to the term "honest citizen;" she can make every voter under her influence feel that it is his private as well as his public duty to secure honest administration of government, whether of city, of State, or of Nation.

Laws cannot be administered above the sentiment of the governed, nor can they be degraded below the tolerance of the governed. Intelligence and sentiment are born and nurtured in the home. If they are personal and selfish, we must suffer from the maladministration of public affairs; if they are altruistic, good government is assured. Women must show their intelligence, not by building hospitals, homes, and institutions, but by struggling to make these institutions unnecessary, because the best conditions for the development of every child born under the American flag shall have been secured through honest and intelligent administration of public affairs.

"Dropped in Her Tracks"

By Margaret E. Sangster

The homestead, with its substantial house and ample barns and outbuildings, was set like a gem amid the green lawns and spreading elms and maples of a beautiful New England valley. Everything in and around it indicated the thrift of careful spending and equally careful saving; nothing was run down, nothing looked neglected. No field of the slothful here, but hard work which had kept everything in perfect repair, and pride which had suffered no falling below a certain standard, no contrast in any way with the best that one's neighbors had to show. Not a leaf allowed to lie on the velvet sward, nor a loose hinge permitted a single day on the gate, nor any defacement endured which hammer or paint-brush could remedy. A fine old place, conscientiously maintained in excellent order. The high-water mark of neatness reached, nothing less tolerated.

I went in, ushered by a young daughter of the house into a stiflingly dark parlor, clean and grim, and musty for lack of fresh air. As she opened a shutter the sunlight streamed in, and the dignified furniture, the unread books on the old-fashioned "what-not," the framed photographs on the wall, seemed surprised and abashed, as a nun might were her cell suddenly exchanged for a ball-room. "Kept for funerals" occurred to me, so little had this apartment the look of a place where the living had any business to be except in the rôle of mourners for the dead.

"Mother would like to see you," said the girl, hospitably, "but she is ill; won't you come to her room? She hasn't been out of bed for a week. She is all tuckered out and run down, and she doesn't get her strength."

It is of this mother, a woman prematurely old, who should have been in her prime, and of her daughters, slim and pallid girls, defrauded of flesh and color, that I am fain to write. I had lately been the guest of a woman much older by count of years than the one whose thin, feverish hand

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was extended to clasp mine, a wan ghost of a smile playing over her gaunt features; but my former hostess, in her sixties, was gracious and beautiful as a queen, serene, well-nurtured, strong, alert, a leader among women.

She had started in life from such a home and such an environment as the one in which I now found myself. But for her certain traditional fetters had early been broken, and she had learned to choose her work wisely, and to insist on sufficient rest and recreation. She had made money her servant, had not been its slave.

"I've had a houseful of boarders this summer," said the invalid, "and Kathie, Lizzie, and I have done all the work, besides getting meals for father's hired help. Many a Saturday we've made ten loaves and eighteen pies, and we always get up early, and have the work well out of the road before seven o'clock. Washing? Well—a woman comes when we have boarders, but, generally speaking, we do it ourselves; we have a machine. And we never have a dressmaker; we do the sewing ourselves, too. My girls are very smart, and"—pausing for breath and coughing pitifully—"I've made it my rule never to give up till I dropped in my tracks."

This is the true story, tersely told, of what she had done—dropped in her tracks; and, boneset and composition and mustard plasters failing to bring her up, the doctor, poor man! had been called in, and was regarded with evident scornful disfavor because he prescribed rest and tonics and dainty food, and, by and by, drives and a change of air.

"Old Dr. Yates, when he was alive, always knew what to do for me!" said the poor woman, pathetically. "He'd give me something *strong* and bring me round."

"But do you think it is necessary or well for you all to work so very hard?" I ventured. "When do these young people get time to read and to enjoy their friends? Why don't you and they have help in the house, as father does in the fields?"

The younger daughter, a scrawny, sallow girl, who needed only a little ease, bathing, food which she did not always cook in person, and innocent fun—her share of it—to be very pretty, sighed and regarded me with wistful sympathy. I could see that she beat against her limitations as a bird against its prison bars. But the elder, quick and proud, said: "Of course we might have hired help, but we prefer not to. We can manage nicely without, and we like our independence, and we enjoy the sum we have to put in the bank at the end of the summer, don't we, mother?"

If I drive through that pleasant hamlet next year, and stop again at that fair home on the wide street at the turn where the path begins to climb the mountain, I shall not find the mother. I met the doctor, and he told me she would not be here when snow flies. "She is worn out," he said, "with hard work and no play; and the trouble is," he added, "that a great many women in the country, back a little from the larger towns, are just like her. They glorify work. The public opinion of their class and set justifies them in wearing themselves to the bone, literally, in hard, unrelenting daily toil. They scrub and scrimp and earn and save, and lose beauty and health and freshness, grow old and die before their time; but if one of them commit the rashness of keeping help except at some extraordinary crisis, she is looked upon with suspicion as lazy and improvident, or criticised with acrimony as vain and shiftless."

Pointing to the upland cemetery, the doctor said: "There is many a gravestone there that, if it told the plain truth, would say, 'Died of house-cleaning and cooking,' and the text below this ought to be that one about the 'destruction of fools.'"

The physician may have indulged in exaggeration. But I am moved to cry aloud and spare not, until my sisters and friends, dear countrywomen whom I love and honor, shall at least consider the question whether *per se* there is anything meritorious in mere work. Would it not be better to have less to show in the bank-book, and more to one's credit in vitality and health? Are these occasional long illnesses when one "drops in her tracks," and these frequent slowly dragging spells of backache and headache, worth one's while, when probably, and usually, both are preventable?

Even if your means are very narrow, and it is hard work, desperately hard sometimes, to make both ends meet, would it not be sensible to economize your strength, to take a nap in the daytime, to let some things go, to learn how to slight when slighting is occasionally possible? for, my dear friends, it still is and will forever be true that "the life is more than meat, and the body than raiment." One may work very hard and *not* break down, but to do this she must rest intelligently and often.

A United States Household Pamphlet

The United States Department of Agriculture has just issued a pamphlet, "Suggestions Regarding the Cooking of Food," by Edward Atkinson, with an introduction by Mrs. Ellen H. Richards. Every intelligent housekeeper should own this book. The unintelligent would not profit by it, because they do not recognize the importance of their office. A close observer of woman in her special field of housekeeping has said that women were such close followers of tradition in the matter of cooking that it was almost impossible to get them to consider the question of the nutritive values of foods; that many intelligent women, compelled to do their own work, or to keep house with one servant, so rarely provided themselves with labor-saving machines that the most you could expect them to buy was an egg-beater. There is a larger degree of truth in this statement than the lovers of womankind care to acknowledge. This pamphlet issued by the United States Government can be had for the asking—a postal addressed to the Department is all that is necessary. It would be interesting to know how many housekeepers make application for it. Mrs. Ellen H. Richards, a graduate of Vassar College, and now connected with the Massachusetts School of Technology, has a most valuable introduction on "The Nutritive Values of Common Food" and "Suggestions for Cooking Food."

Mrs. Richards says: "The best coal for a locomotive is that which will enable it to haul the greatest number of tons over the longest distance. The best food for man is that which will enable him to do the most work in a given time and keep him in perfect condition for further work. Food is the only means by which the physical and mental power of man can be sustained. It behooves us to make the most of the supplies of food which are at our command."

The history of cooking might almost be called the history of the development of a nation. The pendulum with us has swung to both extremes, and we are only now coming back to the balance which indicates scientific knowledge of foods and the desire of a percentage of the people to acquire it. Mrs. Richards, in her introduction, gives carefully prepared tables on the food elements and their values in increasing the working power. The mistake that is generally made is that when we talk of working power we usually think of those whose labor is performed with the muscles; but it certainly is as important for the man who manages millions of capital to be so fed as to keep full command of his mental and physical powers as it is for the man who performs work for which he receives one dollar a day. Mrs. Richards says:

"The locomotive burns coal only in order to produce power to haul the train. When it becomes worn or broken, it is taken to the repair-shop to be made as good as new. When its day is past, it leaves on the world no impress of great thoughts, no inspiration to great deeds, transmits to no child the hopes and unfulfilled desires of higher things than have been possible to it. The higher forms of energy involved in the physical and mental life of man are unknown to the locomotive. Hence, in selecting the best foods, we must take cognizance of more than mere calories or heat units."

We present one table from Mrs. Richards's introduction, because it contains a percentage composition of thirty

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foods common in the majority of American families living on incomes of between five and fifteen hundred dollars a year:

Food.	Water.	Protein.	Fats.	Carbo-hydrates.	Mineral matters.	Calories of potential energy in 1 pound.
Beef:	Per cent.	Per cent.	Per cent.	Per cent.	Per cent.	
Round	60.0	20.7	8.1	....	1.2	725
Sirloin	45.0	15.0	14.3	....	.7	885
Mutton, leg	50.4	15.1	15.5	....	.7	935
Chops	41.3	12.5	29.3	....	.6	1,470
Smoked ham	36.3	14.6	32.2	....	.9	1,715
Pork	9.5	2.8	76.5	....	.8	3,280
Turkey	42.6	15.4	5.6	....	.8	525
Halibut	61.9	15.1	4.4	....	.9	465
Mackerel	40.4	10.0	4.3	....	.7	365
Oysters	87.1	6.0	1.2	3.7	2.0	230
Shad	35.2	9.2	4.8	....	.7	375
Salmon	40.6	14.3	8.8	....	1.0	635
Canned salmon	59.3	19.3	15.3	....	1.2	1,005
Eggs	63.1	11.8	10.2	.4	.8	655
Milk	87.4	3.4	3.7	4.8	.7	310
Butter	10.0	1.0	85.0	.5	3.5	3,615
Cheese, whole milk	32.2	27.1	35.5	2.3	3.9	2,045
Cheese, skimmed milk	41.3	38.4	6.8	8.9	4.5	1,165
Oleomargarine	10 0	.6	84.5	.4	4.5	3,585
Lard	1.0	....	99.0	....	.0	4,180
Wheat bread	32.7	8.9	1.9	55.5	1.0	1,280
Wheat flour	11.6	11.1	1.1	75.6	.6	1,660
Beans	13.7	23.2	2.1	57.4	3.6	1,585
Oatmeal	7.7	15.1	7.1	68.1	2.0	1,845
Rice	12.4	7.4	.4	79.4	.4	1,630
Sugar	2.2	.3	.2	96.7	.8	1,800
Potatoes	68.0	1.8	.2	19.1	.9	395
Cabbage	9.0	1.9	.2	6.2	1.2	170
Melons	95.2	1.1	.6	2.5	.6	90
Apples	84.8	.4	....	14.3	.5	275

From the Day's Mail

The article printed in these columns a short time ago entitled "An Evident Need" has brought to the attention of the editors a number of institutions prepared to take charge and train young girls whose tendency is downward, and who need restraint and training. Among the many is the Elizabeth Home for Girls, at 307 East Twelfth Street, under charge of the Children's Aid Society. To quote from a letter: "Here young girls who require a training are watched over and trained to regular trades." The report of the matron, Mrs. Hurley, indicates entire success in the system of training used, which includes dressmaking, plain sewing, sewing-machines, typewriting, and housework. Mrs. Hurley reports that twenty-three girls were trained in the laundry last year. The United Society of Shakers, whose address is Box 914, Dayton, Ohio, declares itself to be not only willing but anxious to take charge of young girls and boys who need restraining and training influences. The last-named society also states that it requires only that the boy or girl should need such home and training as it provides, to open its doors hospitably to any applicant. The St. Agnes House, Inwood, New York, is under the charge of the Episcopal Sisters of St. Mary. This organization conducts its work on the cottage principle. This system has been tested, and its results prove that it is the best system for the training of young girls. Under the same management is the St. Katharine's Home on Jersey City Heights. This Home is designed for reformative work; the St. Agnes House, at Inwood, for educational. The Evelyn Industrial Institute for Girls, at Manistee, Mich, also writes of its willingness to provide a home and training for any young girl who needs what the Institute can give.

Dear Outlook:

The following recipe I send you, hoping it may prove of as much value to some of your readers as it has been to me:

Unfermented grape-juice, a nutritious, refreshing, and non-alcoholic beverage for the sick: Take blue grapes of good flavor, stem them, and put them in an earthenware saucepan with enough water to cover; heat slowly until grapes are thoroughly cooked, then let them drain through a jelly-bag for several hours (do not squeeze). To every gallon of this juice add one pound of granulated sugar; heat until hot—*not boiling*—then can or bottle it. For use dilute two-thirds with water and sweeten if desired.

K. D. F.

There are several kinds of grape-juice in the market. It is doubtful whether grape-juice could be manufactured at home as cheaply as it can be bought, even if as well. For those who have large quantities of grapes the above recipe will be valuable.

James Barkerding, Knight

By Kate Dickinson Sweetser

In Three Parts—Part III.

No one noticed Jim as he hurried along; if any one had, he would simply have thought him an errand-boy.

His eyes sparkled, he was flushed with excitement. Queen should have her birthday wish. It would all be beautiful, just as they had planned. The Court would be so glad, and his mother—well, at the thought of his mother came an uneasy feeling. He felt as if she were looking at him. Oh dear! he wished he had not thought of her, he was so dreadfully uncomfortable. While his impulse was hot within him he had not thought at all—he had simply acted. He was cool now, and a voice was saying loudly to him, "Thief! thief!"

The voice must have been in his mind, for there was not a person near him when he turned to look. He remembered once, when he borrowed a marble from one of the boys and was not going to return it, how scornfully Queen had said—

"Stealers can't be in my Court. Go give it back!"—and he had given it back.

Perhaps she would refuse to eat cream. Perhaps the Court would punish him. Dreadful thought! He set the pail down on the sidewalk and tried to decide what to do. The street lamps were all lighted, and whatever he did must be done quickly.

"'Twasn't stealin'—'twas just takin'," he said to himself; but louder and louder he heard the voice call "Thief! thief!" and it seemed to point a finger at him; and then another voice cried "Coward!" and that voice was Queen's.

It was settled—no Knight should be worthy of the name of coward. Up-town he turned, again hurrying as fast as his heavy load would let him. The longer he carried the pail the more ashamed he grew, and he felt as if every one knew that he was not a great Knight, but just a common thief.

"If I just put it down in the yard and run, it'll show I'm 'fraid, an' maybe they'll be watchin' and catch me, an' put me in jail; but if I ring the bell an' tell the lady, I won't be a coward."

Obeying this idea, he walked boldly up the broad steps of the great house and rang the bell, something inside of him beating like the ticking of a watch while he waited. Then the door opened, throwing a flood of light on Jim, who winked and blinked, and almost forgot what he wanted.

"What is it?" asked the elegant gentleman who opened the door.

Jim was sure he must be a real Knight, and was greatly awed.

"Could I—might I—I say, I want to see the lady!"

The grave gentleman shook his head and half closed the door, but, catching sight of the ice-cream pail, opened it again.

"Is it the ice you've got? Cook was for 'avin' a fit for fright that it wasn't here. Take it down to the arey, boy. Don't you know nothin'?"

"I know I'm a-goin' to see the lady," said Jim, growing desperate. "'Tis the cream, but 'tain't only that—it's something else; an' please say it's *Sir James Barkerding, the Knight*, that's here." Jim looked up to see what impression his title made on the gentleman, and it seemed to him that he saw a smile pass over the before grave face.

"Wait," he said, closing the door; and after what seemed a very long time to Jim, he came back, and there was a twinkle in his eyes as he said:

"Mrs. Homer says Sir James can come in."

Carefully removing his hat, and taking up the pail, Jim followed his guide through miles and miles of long rooms, as it seemed to him, and all of a sudden they came to a room in fairyland, where there was a table all set with flashing things of which Jim had never heard, and around the table were sitting such beautiful Ladies and Knights as he had read about. He pinched himself to see if he really was alive, and then he heard a laughing voice say:

"Well, Sir Knight, what is your fair pleasure? 'Tis not often we entertain the peerage—you do us a high honor. Do you propose to share our humble fare?"

"Hush, Maurice, he does not understand—he only

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knows you are making fun of him," said one of the Ladies, the most beautiful of all, Jim thought. She held out her hand to him, and said, with a smile:

"Tell me your business quickly, my boy. You see I am busy."

Every person at the table (and it seemed to Jim there must have been a hundred, but I think his eyes magnified) looked straight at him.

The minute had come. There was no backing out now. Jim cleared his throat.

"I stole your cream out of the back yard," he said. "I'm sorry I stole, an' I ain't a coward, or I'd ha' just put it down an' run. Here 'tis. That's all."

Not a person spoke. Jim turned to go, jamming his hat under his arm. Anyway, it was over, and nothing had been said about jail.

You could have heard a pin drop in that room for the space of a second, and then the lady pushed back her chair and went over to Jim's side, laying a soft white hand, all sparkling with lights, on his shoulder.

"I do not see," she said, "how you happened to bring it back. Tell me about it, and how you happened to have your title."

Then Jim told by degrees the whole story of Queen and of her Court, of his mother's work, of the celebration, and of the temptation which came from his disappointment; and when he had finished he saw such friendly looks in the faces of all the Ladies, and the Knights all got up and shook hands with him so respectfully, that he felt they were old friends, and that he had always lived in dream-land. And he felt so more than ever when the pretty Lady handed him the pail of cream just as he had brought it, and a basket full of pretty things that she called cakes, and said soberly:

"Give these to the Queen, dear, and tell her that her brother is a true Knight and not a coward. This will be her nicest present." And, following him to the door, she put her beautiful uncovered arms around his neck just as if she had been his own mother, and said:

"*Brave little Knight!*—never do it again, though! Tell Queen I will see her to-morrow." And before Jim knew it he was out again on the avenue, but feeling—oh, so different! He ran all the way home—it was quite a long way, too—and burst into the room, breathless, having left his load outside the door, just as the last remnants of the feast were disappearing. The Queen was dressed in the glittering cape and crown, the green, yellow, pink, and blue tissue-paper capes were all fluttering on the Ladies and Knights, and the table, set right by the throne—Queen's bed—had been gay to look on, but now the candles at each end were burning low in their bottle-holders, the lemonade was gone, and most of the ornaments of the table were eaten up. In fact, Jim had come too late.

As he ran in, his mother cried in a relieved tone, "Oh, Jim, where *have* you been—how *could* you worry me so?"

"We waited till we couldn't wait any longer," said Sir Emil, severely.

"But you spoiled all the fun, anyway," said the Queen in her most dignified voice. "If I'd been you, I'd have waited till my Queen's birthday was over, to act like that!"

"I say," said Jim, "just hold on a minute!"—and he said it in such a curiously important tone that they all looked at him and discovered how red his face was. And then, while all the Court gathered around him, with mouths and eyes wide open, he told half of his wonderful fairy story. Then he looked at Queen, whose eyes were as bright as new silver dollars, and he said, with a mournful expression on his face:

"Just to think, Queen, you might have had that cream —'twould have been as elegant as the rest was. I'm awful sorry."

"I ain't!" said Queen, waving her hands majestically. "I ain't. I'd ha' been choked with the old stuff. I *hate* stealers. Anyway, I don't want some so very much now—it's all been lovely." This was said rather wistfully, and Jim's eyes gleamed.

"You don't, don't you?"—in his delight his voice was high and shrill. "Just you wait!" And, going out, he dragged in his treasures and set them on the table.

"There, now," he said, "you've got to want it. She sent it to you, an' she's comin' to see you to-morrer!"

Then what a hubbub there was! Every one was so excited, and so happy, and it seemed as if they would drown Jim in a sea of questions.

Mrs. Barkerding brought her lamp and put it on the table, and got plates for them, and the celebration was begun all over again in a blaze of glory, and lasted long after the Queen's usual hour for going to bed; but as it was such a very great occasion, her mother had not the heart to say a word.

But to Queen the best part of the whole surprise was after the Knights and Ladies had all left, with a big cheer for the Queen and for the Court; when just her mother and the boys were there, and Jim told the beautiful lady's other message to Queen, while Mrs. Barkerding's face beamed with pride in her boy who was, after all, so true a Knight.

And long after the little room was dark and still, except for the noise in the street below, Queen lay wide awake, living it all over again, and saying to herself, with happy satisfaction:

"She's comin' to-morrer—to-morrer!"

Sunday Afternoon

The Present Political Issue[1]

By Lyman Abbott

And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.—Revelation xi., 15.

This is presented as the climax of God's redeeming work in the world—the universal, world-wide incarnation. God comes first manifesting himself in nature. He comes in history revealing himself in the one incarnate Son of God, dwelling in the one Man, and showing forth his glory there. That one Man is a door—he tells us so himself—and through that door this God enters into every man who follows this Christ; not merely speaking what he spoke, not merely doing what he did, but living as he did, by the same power that he possessed. And these men bind themselves together and unite in a church of God, and this church of God becomes the body of God—the Bride of the Lamb; to this church he is united, and in this body he dwells. But this is not the end. He dwelt in Christ that he might dwell in Christ's disciples; he dwelt in Christ's disciples that he might dwell in the organized and united church; and he dwells in the church that he may fill all humanity with himself and make the whole earth full of his glory. Then the kingdoms of this world will become the kingdoms of our Lord and of his Christ.

What is a kingdom of this world? Not a kingdom on this earth. The word rendered here world is never equivalent to earth. The cosmos is never the material thing on which we tread. The world is the body of men and women that inhabit this globe. And then it is this body of men and women considered by themselves and apart from God. It is the men and women governing themselves by principles, acting according to policies, inspired by motives, following aspirations, from which God and God's truth are wholly absent. A kingdom of this world is a kingdom which takes no account of God and of divine truth. A kingdom of this world will therefore have a merely earthly horizon. It will not look beyond the present cycle; it will not look into eternity—it will not know there is an eternity; it will not look beyond the present century; it will not look beyond the present generation—it will hardly believe there are generations to follow; it will say, After us the deluge; its prayer will be, Give to us peace in our time, O Lord! nay, it will come by and by not to look beyond the present Presiden-

[1] Preached at Plymouth Church, Brooklyn, N. Y., Sunday morning, October 14, 1894. Reported by Henry Winans and revised by the author.

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tial election, and the only question will be what kind of policy will accomplish a victory here and now—to-day—no matter about to-morrow.

As the horizon of this kingdom of this world is earthly, as it never looks beyond time, so it never looks above. It makes no account of God. It does not say there is no God. It does not object to temples and churches in which people may gather and worship God. It does not object to ministers who preach there—provided they say nothing about politics—but they must not say anything that will bear on the kingdom of this world; if they do, they are going beyond their province; for the kingdom of this world will allow God in a temple, will allow God in a church, will allow God in a Sunday-school, will allow God in a home, but it will not allow him in a primary, in a ballot-box, in an election. God is counted out in all these things.

And so the kingdom of this world recognizes no force above the mere force of humanity. The supreme and final decision is the decision of the earthly power, whatever it may be. It may be the arbitrary will of a Czar, or it may be the arbitrary will of a mob. No great divine law is recognized; and if some one says there is a higher law than Congress can make, he is counted as a traitor. The kingdom of this world does not deny that there are principles of virtue, of purity, of truth—for women and for children—but they do not belong in the Senate or House of Representatives or the primary. The prophet of the kingdom of this world says: "The purification of politics is an iridescent dream; government is force; politics is a battle for supremacy; parties are armies; the Decalogue and the Golden Rule have no place in a political campaign." It is immaterial whether, as first reported, that is the expression of Senator Ingalls's own views, or, as afterwards claimed, it is only his portraiture of the actual condition of things in this country to-day. I am not here indicting Senator Ingalls; I am here indicting the kingdom of this world that stands upon that platform and maintains any such repudiation of all moral principle. And whether Mr. Ingalls did so himself or not, there is no doubt that he correctly represented men that do.

As the kingdom of this world denies the future or disregards it, dethrones God or disregards him, denies the higher law and repudiates the Golden Rule in their application to politics, or disregards them, so also it measures all questions solely by considerations of policy. There is no question of what is right and what is wrong, but only of what will pay, what is expedient. So, when the kingdom of this world makes its platform, it does not ask what is true, but what will catch votes. It will therefore frame its sentences in such a way that you cannot tell what it means; it will affirm that it is in favor of protection to American industry, but so as not to impair free trade, or in favor of free trade with foreign nations, but with protection to American industry; it will declare that it is in favor of a gold standard provided silver be freely coined, or in favor of a double standard provided silver is always kept at a parity with gold. It will offer one platform for votes in the West and another platform for votes in the East; it will be for free trade in Alabama and for protection in Louisiana. For its object in announcing its principles is to declare, not what is true, but what will win.

The kingdom of this world, similarly, in selecting men, will only ask what man is available. It will not ask what man is true, is pure, is noble, is high-minded; it will not ask what man will stand for a principle, and, if need be, will die for the principle; it will not ask what man will, Farragut-like, nail his banner to the mast and stand by the side of it; but it will ask what man will have no objections made to him, what man is most colorless, what man is most popular, or what man has the largest amount of money with which to pay election expenses, and, if necessary, to buy votes. Thus the kingdom of this world will gradually enthrone corrupt men in power—men who are self-seeking, who are corrupt and who use corrupt methods. And then, because one party uses corrupt methods, the kingdom of this world will defend in other men the use of corrupt methods, and will employ the devil's maxim, You must fight fire with fire.

And, finally, the kingdom of this world will endeavor to procure silence while it is doing these things. It will say to the preacher, You may preach morality, religion, anything you please, so long as you do not attempt to arouse indignation against our corrupt methods in our party, our city, our State. It will say to the mother, You must be sick and tired of politics: banish it from your home, send your husband to the club for his politics, and take your comfort. It will say to the press, Keep still about the vices in your own party; it is perfectly safe to attack the vices in the opposite party.

Now, the kingdom of God is at every point the antipodes of this kingdom of the world, and the object of the Christian is pre-eminently to turn this kingdom of the world into the kingdom of God. Whether he be Republican or Democrat or Prohibitionist or Populist, whatever be his opinion on protection or free trade, whatever his opinion on bimetallism or monometallism, whatever his opinion on the best method of regulating or prohibiting the saloon, whatever his conception may be of the function of government, whether individualistic or socialistic—the fundamental duty of the Christian, who must be a Christian before he is a Republican or Democrat or Prohibitionist or Populist—the fundamental duty of the Christian is to do what in him lies to make the kingdoms of this world the kingdoms of our Lord and of his Christ—here and now. Not to pray for a kingdom to come by and by; not to expect by some grand cataclysm in the future that all this wickedness will be swept away by a deluge of fire, and a new heaven and a new earth be built up; but to labor here and now to make the kingdom of God come on the earth, and his will to be done on earth as it is done in heaven. If we are working for Christ and with Christ, if we are working for the redemption of the world, we shall seek first of all to have a recognition of God as the King of Nations, as the King of States. We shall endeavor to have this recognition in our hearts, we shall endeavor to inspire it in the hearts of others. We shall deny that all power comes from the people; we shall deny the infallibility of the people; we shall deny that the majority always determines righteously; we shall deny that might makes right, whether it be the might of a single monarch sustained by a standing army or the might of a great majority swayed by a popular passion; and we shall stand everywhere and always for this fundamental truth that God is the ruler and the king, and that the power does not reside in a pope, or a czar, or an autocracy, or an aristocracy, or a democracy, but that it resides in God himself. We shall stand, therefore, everywhere and always for the truth that there is a higher law. We shall deny that men can make laws; we shall deny that it is in the power of a pope or of an emperor, or of a parliament or of a congress, to make laws; when we confront that declaration of Daniel Webster that it is useless to re-enact the laws of God, we shall affirm that it is useless to enact any others; we shall affirm that no Congress can ever do anything except discover what are the laws of God and then declare obedience to them; we shall, therefore, in all our party platforms try ourselves to seek to know what is truth, not what is cunning, or what is shrewd, or what is expedient; we shall care more for a principle that wins the favor of Almighty God than for a principle that will carry the Empire State; we shall believe in only one majority, and it is this: One with God is a majority. We shall, therefore, repudiate utterly and entirely the antithesis between policy and principle. There is no such antithesis. The unprincipled is always the impolitic. Principle is always the highest policy. We shall say these things in the church, of course; we shall say them to one another in our homes, of course; we shall profess them before our wives—we have been doing that for a long time; but we shall also carry them out in our political action. We shall demand for office-holders men who believe in these fundamental principles; we shall demand for men who are to represent us in city, in State, in Church, men who believe in a higher law, who believe in fundamental principles, who believe in the policy of truth and the impolicy of falsehood.

A long while ago an ancient Hebrew sketched the kind

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of man that ought to be appointed to office. In the Book of Exodus it is narrated that Jethro suggested it to Moses: "Moreover, thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them to be rulers of thousands, and rulers of hundreds, and rulers of fifties, and rulers of tens." Able men! You shall not set all your able men at building railroads, directing banks, practicing law, preaching sermons, editing newspapers, and let politics fall into the hands of the other sort; you shall find men that have power—not merely good men, but able men, strong men, vigorous men, efficient men, capable men—and you shall call them to office. And you shall call men that fear God; they may be Roman Catholics or they may be Protestants; they may be Calvinists or they may be Arminians; nay, they may even call themselves unbelievers, so long as they believe that there is a power for righteousness that transcends all human policies and all human schemes, and stand by that and for that, cost what it may; for these men also fear God, though they may not call him God. And you shall find men of truth—true men, men that hate double-dealing and double-facing, and lying platforms, and shrewd, delusive policies, and broken promises, and Delphic-like utterances that mean one thing to one man and another to another man. You shall choose men that are not false men, men that are real, true, up-and-down, square men. And you shall shut out of political office men who, to use the slang phrase of our time, are "on the make." You shall have men that are not covetous. Is that enough? No: men that hate covetousness. There are reputable men in our politics who are not covetous; who never put their own hands in the treasury and take the dollars out: but they do not hate covetousness; they will look the other way while one after another henchman puts his hand up to the shoulder in the treasury. You shall look for men that *hate* covetousness, and who, whenever they see it, will scourge the thief out of their presence, though it may lose them an election.

Nor is it enough to inquire only as to the personal character of the individual man. You must inquire what this man stands for; what he represents, what sort of men are behind him; what sort of influences are around him; what sort of power will be enthroned in the community if the scepter is put into his hands. Our American government is representative, and that means something. It means that the man who holds an office represents in the administration of that office the men who have nominated him and the men who have elected him. And he does. It is not a possible thing for a man in America to be better than the best of those that elected him; he may be better than the worst; he generally is; he may be better than the average; he generally is not; but he cannot be better than the upper half of the men who have put him into the office. If Falstaff had crowned Henry the Fifth, Henry the Fifth could not have dismissed Falstaff from office. Now, when you elect your Henry the Fifth, ask what kind of a Falstaff is behind him. This is fundamental. It is not whether this man says this or says that in his political platform. Do you think that religion consists in creeds? No. Do you think that patriotism consists in platforms? No. How long shall the shrewd American people be cheated? How long shall they bow down before the ass in lion's skin and not know the sound when he brays? How long shall they welcome the wolf in sheep's clothing and not know that he is a wolf when he shows his bloody fangs? How long shall they think he is a grandmother in the bed because he has placed her cap on his head? It is not what the man says in his platform, but what he is in his life and what they are who are behind him and are seeking to elect him. The question in our neighboring city is not whether Mr. Straus or Mr. Strong is sweeter, purer, better, more philanthropic, more charitable. There is a battle going on there; on the one side are the blackmailers, the thieves, the rascals, the men who have had one hand on the throat of the great metropolis and the other hand rifling its pockets for many years; and on the other side are men who have raised the club in hand to strike the robbers down; and the question for our citizens on the other side of the river is, Will you vote for the burglar or will you vote for the policeman? And in the State the question is not whether Mr. Hill or Mr. Wheeler or Mr. Morton is the more honorable, the more industrious, the more temperate. We have had thugs in Gravesend, we have had blackmailers in New York, we have had mail-stealers in Albany, we have had murderers in Troy, we have had charter-stealers in Buffalo, and all the way from New York to Buffalo we have the gambling-shops, the liquor-shops, the houses of vice, the race-course men. And they are substantially united in a campaign against honesty and honor. To-day what have you to determine? This: whether your vote shall help to enthrone in this Empire State the powers of evil, or help to enthrone in this Empire State men who shall be worthy of its noble history in the past and its possible development in the future.

You have just now sung a hymn in which you called up the memory of your Puritan ancestors who brought hither laws, freedom, truth, and the fear of God. Have you laws?—in Chicago, when you have to ask the General Government to take the place of the Mayor and the Governor of the State, in order to preserve property and order? Have you freedom?—in the South, where in the great Black Belt no negro citizen can cast his vote except at peril of his life? Have you truth?—with lies flaming out in our partisan newspapers and in our partisan platforms, and serving the cause of party unrebuked? Have you fear of God?—because, forsooth, you have a chaplain to offer a prayer in a nominating convention? These are the seeds the Puritans planted: laws, freedom, fear of God, truth. I do not say that it is not important whether you make this Nation a protectionist Nation or a free-trade Nation, whether you make it a bimetallist Nation or a monometallist Nation; but all such questions are insignificant compared with the one great fundamental question whether in this Nation, in its representative men, in its platforms, in its principles, in the very heart of it, you embody fear of God, reverence for his law, and the purity and the truth and the righteousness that come therefrom.

Look back along the ages—what was the battle in the time when the Duke of Alva was overrunning the Netherlands, and William the Silent was standing for liberty to worship God according to conscience? what the issue in the time of Queen Elizabeth, when Philip the Second was sending his Armada against that politic and worldly-minded but sagacious Queen? what the issue when Cromwell with his Ironsides stood confronting Charles the First with his lies and broken promises? and what the issue in our anti-slavery days when you had such a Presbyterian elder as Stonewall Jackson fighting a far less pious man in Sheridan? These were not questions of party, nor of men. There was this fundamental question, Whether man shall be governed by God, law, righteousness, or whether the world shall be handed over to self-will, to anarchy, and to the devil. And the battle is not ended yet.

God began, as I said, to incarnate himself in one. He has gone on to incarnate himself in the Church. How much shall he incarnate himself in our great cities, in our noble State, in our Nation? That is the question for fathers, for mothers, for citizens to determine. God help us so to live and so to act that we may not delay but may hasten on the day when the base kingdoms of this world shall become the kingdoms of God and of his righteousness.

The Life of Christ

XIX.—The Bread of Life [1]

By Lyman Abbott

The popularity of Jesus Christ reached its climax in his feeding of the five thousand on the eastern shore of the Sea of Galilee. The people in their enthusiasm would have crowned him as their king in spite of himself, and compelled him to lead them in an attack upon their Roman

[1] Bible Study Union Lesson No. 20. International Sunday-School Lesson, Fourth Quarter, No. 2. (October 14.) Mark vi., 30-56; John vi., 22-71.

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oppressors. Immediately following this event, Christ preached a sermon in the synagogue at Capernaum which, from its theme, is known as the Sermon on the Bread of Life. It produced a very remarkable effect: it put an end to his popularity. Those who had followed him with enthusiasm abandoned him, and so great was the falling off that he turned sadly to his twelve familiar friends and asked them if they also were going to leave him. The popularity which he thus put away never revived. Indeed, this sermon at Capernaum was substantially the end of his popular ministry in Galilee. Immediately after preaching it he retired, with his twelve friends, first to Phœnicia and afterwards to the vicinity of Cæsarea Philippi, and occupied himself in giving them private instructions respecting their conduct in the future kingdom. It was as though the effect of his sermon had been to confirm his conviction that the kingdom of God was not to be set up on the earth in his lifetime, and that he must make haste to instruct others to carry on the work after he was gone.

When we read this discourse in the light of the subsequent history, it is somewhat difficult to see why it should have produced the effect which it did produce. The gist of the sermon was that his disciples must feed on him—must, as he expressed it, eat his flesh and drink his blood—or they could have no life in them. The figure is strange and enigmatical at the best, and our difficulty of interpreting it is still further enhanced by two considerations. A year and a half or two years after this discourse Jesus instituted the Last Supper, where he repeated in words as well as in act the same figure, and almost immediately thereafter was put to a cruel death. We read this discourse at Capernaum in the light of this subsequent history, and cannot fail to modify our interpretation by reason of that history. There is, indeed, ground for so doing. It may well be said that the discourse was prophetic, that Christ had in mind these events, and that we are to have them in mind also. Nevertheless, the first canon of interpretation of any address is that we must understand how the auditors would have understood it, even though we see a larger meaning than they saw. It is not easy for us, instructed by later history, to understand how the uninstructed auditors at Capernaum would have understood this discourse. Moreover, the discourse is not only read in the light of subsequent history; the report of it was written in the light of that history. There is small reason for supposing that John has given us a verbatim report of this discourse. The ancient historians were accustomed to give in the form of direct discourse what is really their abstract, and often their interpretative abstract, of the original. Indeed, this is not infrequently the custom of modern historians. Numerous illustrations of it may be found in Macaulay. It is inherently probable that John pursued this course. The Sermon on the Bread of Life, as it is reported in his Gospel, can easily be read in five or six minutes. It is hardly probable that the discourse took no longer time than that in the delivery. Presumptively, therefore, we have a report of this sermon or address written out after the light thrown upon it by the Last Supper and the crucifixion; presumptively, the interpretation of that discourse afforded by those events has colored John's report of the original.

Bearing these facts in mind, and recognizing a consequent difficulty of any absolute and complete interpretation, let us consider what, in view of all the circumstances, is the central truth in this Sermon on the Bread of Life.

1. I think we may dismiss with very little consideration the notion that Christ's words are to be taken literally; that his flesh and blood were literally eaten and drunken at the Last Supper, and that they reappear miraculously whenever the bread and wine are blessed by the priest in our own time. We may dismiss this theory, widely as it has been entertained, because Christ says explicitly and in terms that such literal eating, if it were possible, would be of no advantage. "You are not to eat," he says, "as your fathers did eat manna and are dead;" and, again, "the flesh profiteth nothing." This is literally true. There is no reason to suppose that the flesh and blood of Jesus of Nazareth differed in any respect from that of other mortals, and that if it were possible to partake of them it would be of any benefit to body, soul, or spirit of the partaker.

2. It seems to me, too, that we may also dismiss without much more discussion the notion that Christ means simply that we are to accept his teachings, that we are, to use the modern form of his own figure, to imbibe those teachings. It is true that the Hebrew rabbis commonly used in Christ's time a metaphor similar to that which Christ used here. "To eat of my bread" was with them a popular phrase equivalent to "partake of my doctrine." But it would seem that Christ labored to show that he meant something more than this. He does not tell his disciples that they must eat of his bread, but that they must eat of *him*, and, that there may be no misunderstanding, that they may see clearly that he means something more than imbibing his teachings or eating of his bread, he adds that they must eat his flesh and drink his blood. And yet, that they may understand that this is a metaphor not to be taken literally, he closes his discourse with the declaration that it is the spirit that quickeneth, the flesh profiteth nothing.

Let us, then, look for a moment at the metaphor itself; at its philosophical suggestiveness. When we eat bread or drink wine, what happens? The bread that we eat, the wine that we drink, is digested and converted into animal tissue; it becomes flesh, nerve, bone, blood. It ceases to be something apart from us, and becomes a part of our own organization. In a somewhat analogous manner is the process of intellectual nutrition carried on. The child commits to memory a page out of a book, but it remains something extraneous to the child; it is something apart from him; it is something which he has committed to memory and can recite; but it does not change his opinions, qualify his judgment, influence his will, or affect his action. In the higher reading and culture all this does take place. The student no longer merely commits the author to memory; he imbibes his author; he catches the spirit of Shakespeare, or Browning, or Wordsworth; he gets his favorite author's view of life. Or, is it a philosopher he is studying, he becomes himself Hegelian or Kantian. He has done something more now than merely learn a book; he has modified his intellectual character by digesting and assimilating—we are compelled to use the metaphor—the author on whom he has fed.

Now, a similar process is possible spiritually. The most transcendent influence in the world is that of personality. One may be brought under the influence of another and overmastering personality, so that his own is modified, transformed, or possibly subjugated. He thinks of life differently; he forms new resolutions; he pursues new courses of conduct. To feed on Christ is not merely to learn what he has had to say; it is not merely to obey him as a soldier obeys a general. It is to so absorb him, so catch his spirit, so be molded and influenced by his life, as to be "a new man in Christ Jesus." If partaking of the sacrament helps this, then partaking of the sacrament is one method of feeding on Christ. If reading the Gospel helps this, then reading the Gospel is another method of feeding on Christ. But neither partaking of the sacrament nor reading the Gospel constitutes a feeding on Christ, unless the result is a new and more Christlike spirit in the spirit of the man, a new and more Christlike life lived by him.

It is not easy to state what relation Christ's Passion and death has to thus feeding on him. But it is not necessary here to consider this question. We are endeavoring to see how Christ's auditors would have understood this sermon, and they knew nothing of his coming Passion and death. But when they learned that the kingdom of God was a life of loyalty to God; that to inherit that kingdom was to enter upon such a life as Christ was then living; that the change must be in them, not in their government or their wealth or their social circumstances; that he was leading them, not to a political domination, but to a righteous self-control, not to new conditions of life, but to a life itself new; and that he himself, in his loneliness and poverty, illustrated the life to which he invited them, they drew back and followed him no more.

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The Religious World

"The Coming Revival"

Such is the title of a long and interesting editorial in the "British Weekly" of October 4. The article begins with the following words: "There is at the present hour a subdued hush of religious emotion in the churches, a spiritual power brooding in the air, which in the belief of many presages a revival of religion." The article then proceeds to consider some of the ways in which the coming revival will manifest itself, and the conditions which must precede its advent. With the article itself we have nothing to do at this time. It is admirable and spiritual. That it should be written is the interesting fact, and that in the mind of so shrewd an observer as the distinguished editor of the "Weekly" there are the signs of a great spiritual awakening in Great Britain is surely worthy of mention. If a revival is evidently coming in Old England, what may be said concerning the outlook in our own country? In the ordinary sense there are few signs of a special revival of religion, and yet in other ways they are most evident. There has never been in this country such a revival of the civic conscience as at the present time, such an effort to introduce righteousness into all the departments of society, such a resolute and persistent determination to make the Nation not only nominally but actually what it should be; therefore we may say that with us the revival has come. It is not manifest in the growth of churches, but in the creation of conditions that will make their growth sure and swift in the coming years. The distinctions between right and wrong, the reality of the moral order, the fact that righteousness alone constitutes true prosperity, are appreciated on this side of the water as they have not been for many a year. We hail with delight the signs of spiritual awakening in Great Britain, and with equal delight we report that there is a widespread, a deep, and a still growing revival of pure religion already manifest in this country—such a revival as the prophets sought, such a revival as must always follow a clearer vision of God and a more intense realization of National and individual responsibility.

The Baptist Union in England

Twice during the year both the Baptists and the Congregationalists of England hold great gatherings for the promotion of the spiritual life of the churches, and for reports concerning the condition of the work. The autumnal meetings of the Baptist Union have just been held at Newcastle, which some one calls "the city of coals, ship-building, the Newcastle programme, and John Morley." Two or three incidents of these meetings will interest our readers. The speakers were not confined to the Baptist denomination. For instance, two of the most prominent were Presbyterians. The Rev. A. Connell, of Regent Park Church, London, spoke on "Young People and Secularism;" and the missionary sermon was preached by the Rev. John Watson, of Sefton Park Presbyterian Church, Liverpool. We mention this not so much because of what these distinguished preachers said as because of their presence. We do not remember any instances of National gatherings in this country in which prominent parts have been taken by members of other denominations. Has the General Assembly ever invited a Baptist to speak before it on foreign missions? Or has the Methodist General Conference ever invited a Presbyterian to address a gathering of its young people? These may seem comparatively little things, but they do much toward breaking down the fences which have been built up between the denominations. The only instance of the kind which we recall in our own country is that of the State Association of New Jersey, which began a year ago the practice of inviting members of other denominations to preach and to read papers at its annual meetings. The sermon last year was preached by the Rev. Dr. Ecob, of Albany. We commend the example of the Baptist Union and the Congregational Union in this matter to the consideration of the committee having charge of the programme of the next National Council of Congregationalists. One interesting incident at the Baptist meetings was a difference, which seemed almost like controversy, between a young missionary and the venerable Dr. Glover, one of the ablest and wisest ministers of the denomination. The young man asked his audience to take no notice of the rubbish talked about heathen religions, indicating that there was no good whatever in them; but Dr. Glover asked the missionaries to be sympathetic in the recognition of what is good in heathen religions, to carefully study them, and to avoid indiscriminate condemnation. We are inclined to think that most of the older men would be found on the side of Dr. Glover. The Baptists of England include many ministers whose names are well known in this country, the most prominent being Dr. John Clifford, of London, who is now easily the Baptist leader in that city; Dr. McLaren, of Manchester, one of the most distinguished of living English preachers; Dr. Glover, of Bristol; the Rev. A. G. Brown, of East London, and the Rev. Thomas Spurgeon, of the Metropolitan Tabernacle.

The Brotherhood of St. Andrew

The Brotherhood of St. Andrew has just held its annual meeting in Washington, D. C. This Association is composed distinctly of men. Its object is the promotion of the cause of religion in the Protestant Episcopal Church. The meetings were largely attended, several hundred delegates being present. In the address by which they were welcomed to the city the speaker said: "Other conventions, political, scientific, and social, meet here, but few are called together to deliberate upon the methods of carrying out so purely unselfish a purpose." The addresses which we judge were regarded as most important were those of Bishops Hall, Paret, and Potter, and Dr. Morgan Dix. Bishop Hall spoke upon "Three Aspects of Our Lord's Earthly Ministry: viz., Our Lord in the Family and Social Life; Our Lord in His Work; Our Lord in His Devotional Life." Bishop Paret's address was on "The Responsibility of the Brotherhood for the Future," and he devoted himself to pointing out some of the possible hopes and dangers. He felt that the Brotherhood is in danger of forgetting or changing or adding too much to its original simple purpose of winning souls one by one to Christ and the Church. Dr. Dix gave three meditations—one on "Corporate Preparation for the Holy Communion," another on "Individual Preparation," and a third on "Charity." Bishop Potter spoke on "The City and the Nation," and no part of his address was more enthusiastically received than his splendid tribute to the work of Dr. Parkhurst. It is not our purpose to report at length this meeting, but rather to call attention to one of the strongest forces for good in the Protestant Episcopal Church of the present day. In closing an editorial upon this meeting the "Churchman" says: "The Brotherhood stands as a manifestation of the loyal religious enterprise of the younger laity of the Church. Its mission has been justified by ten years of fruitful labor. Its methods are accredited by bishops and priests. This ninth annual Convention has served well its purpose of stirring up anew the zeal, of deepening the devotion, and of strengthening the fraternal love of its members."

Father Malone's Jubilee

Father Malone, of Brooklyn, is justly regarded as one of the most distinguished and useful ministers in that great city. For fifty years he has been pastor of one church, that of St. Peter and St. Paul. During that time he has been prominent in all good work in the city of Brooklyn, and has endeared himself to thousands outside of the Roman Catholic communion. Why should such a man be allowed to remain in one pastorate? naturally, one would suppose that he should have risen to be Bishop or Archbishop. Or have his liberality and manly character, and his sympathy for other Christians than those who bear the Roman name—in other words, the fact that he is in very truth a Catholic—prevented his promotion? At the various meetings which have been held in celebration of his jubilee, prominent members of other denominations have taken conspicuous parts, as well as distinguished Roman Catholic prelates and ministers. The closing meeting of the celebration was held in the Academy of Music on Tuesday evening, October 16. Mayor Schieren presided, and paid to Father Malone a most glowing tribute, speaking of him as known and revered from one end of the city to the other. He said: "No greater tribute can be brought to him than the fact that in the darkest days of the history of our country he stood out like a giant for his

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country. He upheld our glorious flag, the Stars and Stripes, and from the highest steeple of his church, the house of God and the home of his heart, he kept that glorious emblem of freedom waving, a sign-manual of his love of country, in a day when to be a loyal and patriotic citizen needed moral courage and a brave heart." Among those on the platform were many of the most prominent citizens of Brooklyn, both clergymen and laymen. Letters of regret were received from General O. O. Howard, Dr. Theodore L. Cuyler, Dr. R. S. Storrs, and President Low, of Columbia College. President Low wrote a most enthusiastic letter of appreciation. Addresses were delivered by General James McLeer, Rabbi Gottheil, St. Clair McKelway, Murat Halstead, Father McGlynn, Lyman Abbott, and Archbishop Ireland. Such gatherings are full of encouragement. They do not indicate that any are disloyal to the principles for which they stand, but that Christian men recognize that, while many things may be good, the greatest of all is charity.

Another Notable Meeting

Another equally significant gathering was recently held in Cleveland at the dedication of a new Jewish synagogue, when six denominations of Protestant Christianity were represented by six clergymen taking part in the services. One was a Presbyterian, two were Methodists, one a Congregationalist, and one a Disciple. All spoke cordially and heartily. No note of discord was introduced, and the common ground on which all stood was cheerfully recognized. The Jews were not untrue to themselves in inviting the Christians to participate in the service, neither were the Christians untrue in accepting the invitation, since both Jews and Christians worship one God and work together in many ways for the coming of His kingdom on the earth. Doubtless many will criticise such fraternity, but the good work will go on, and as a result the public conscience will be quickened, the army of workers against all forms of immorality will be strengthened and increased, and a better condition both in the Church and in the world will be sure to follow.

Address to General Booth

At the reception given to General Booth on Monday evening an address of welcome from various ministers in New York was presented to him by Dr. Bradford, of Montclair. The address had been enthusiastically and with great unanimity adopted at the Ministers' Meetings of the Congregationalists, Baptists, and Methodists. At all except one of these gatherings it was adopted by an absolutely unanimous vote; in one instance only one individual voted in the negative. While there was no official representation of the Presbyterians, the address was signed by President Thomas S. Hastings, of Union Theological Seminary, and Dr. Charles H. Parkhurst, of the Madison Square Presbyterian Church, and would, no doubt, have been signed by a very large proportion of the Presbyterian ministers and workers in New York. The address welcomed General Booth to these shores; expressed appreciation of his great work; congratulated him that his life had been spared to lead this forward movement; and closed with an earnest hope that his visit might result in a spiritual quickening both for the Army and for all the churches, and be the means of binding more closely together his nation and our own. It is safe to say that fully four-fifths of the Protestant ministry of New York were informally, but not less truly, represented in this address.

The Whittier House

The season is opening most favorably before the new Whittier House in Jersey City. This is the youngest of the social settlements in our Eastern cities, and its growth has been most encouraging. A residence has been secured at 174 Grand Street, which is in every way admirably adapted for the work. Miss Corliss, a recent graduate of Smith, and Miss Farrant, of Barnard, both of them distinguished in their classes, are already assisting the head worker, Miss Bradford. A woman physician has also her office in the House. At the request of Miss Bradford a prominent lawyer of Jersey City has arranged to be the "poor man's lawyer," giving his advice at certain hours free of charge to those in need of legal protection. There are numerous meetings, social, ethical, and religious, mothers' meetings, choral classes, girls' clubs, and a penny bank, and the work is already too great for the number of workers and the pecuniary resources. It is hoped, however, that there will soon be a large increase in both directions. The House is peculiarly fortunate in its Board of Management. Women desirous of entering such work should communicate with Miss Bradford. The Treasurer is Mr. W. J. Hunt, of the well-known New York business house of Phelps, Dodge & Co., 11 Cliff Street. He may be addressed there, or at the residence in Jersey City. Since Jersey City is a part of New York, this House appeals to New Yorkers, but it also makes special appeal to those who live in the suburbs in New Jersey.

The Congregational Club

The last meeting of the New York Congregational Club, on October 15, was of great interest and profit. The subject was the Eastern Question, and the relations of China, Korea, and Japan to each other were most ably presented by the Rev. W. E. Griffis, D.D., in behalf of Korea, and the Rev. J. T. Yokoi, of Tokio, Japan, a son of one who was recently a prominent statesman of that Empire. The speaker who was to have represented China was detained by illness; naturally, therefore, the Japanese side received most attention, and it seemed to be made very plain that that nation is fighting, not for conquest, but for freedom and a larger civilization for Korea.

The Rev. D. R. Breed, D.D.

The Rev. David R. Breed, D.D., pastor of the Presbyterian Church of the Covenant in Chicago, has just resigned his pastorate to accept a call to the First Presbyterian Church of Pittsburg. The Church of the Covenant may almost be called the Church of McCormick Theological Seminary. It has been largely built up under the ministry of Dr. Breed, and its edifice, we believe, was entirely planned by him. During his residence in Chicago he has won a distinct place in its municipal life, and is perhaps as truly a representative Presbyterian as any man in that city. At the last meeting of the General Assembly he was prominent on the conservative side. He leaves Chicago for the city in which his early life was spent. We are informed that the special attraction of Pittsburg is the opportunity offered for building up a large institutional church, for which we believe that Dr. Breed has peculiar gifts. In Pittsburg he succeeds the Rev. G. T. Purves, D.D., now professor in Princeton Theological Seminary.

A Church Nursery

The Woodland Avenue Presbyterian Church in Cleveland (the Rev. Charles Townsend, pastor) has made provision for the care of children during church services. It has a Sunday nursery, the object of which is to receive and properly and lovingly care for babies and young children while one or both of the parents are attending service in the church. The aim of the nursery is to provide church privileges to parents. A circular has been issued giving explicit directions. In a locality in which many are poor we should think such a plan (which we have known to be tried elsewhere) would be very useful. In this case the practical care and oversight of the nursery devolves on the ladies of the church, who are aided by a regularly paid nurse constantly in attendance. The ladies of the church to the number of seventy have volunteered for this work, serving in rotation, three at each session. In localities where such service is needed a children's nursery must be a great blessing, though, of course, only now and then are churches so situated.

Installation of the Rev. Howard Bliss

An incident of great interest to many readers of The Outlook is the installation of the Rev. Howard Bliss, late assistant pastor of Plymouth Church, as pastor of the Christian Union Congregational Church at Upper Montclair, N. J. The Council was large and representative. Its first duty was the dismissal of the Rev. W. O. Weeden, to whose fidelity it paid a deserved tribute of appreciation. Mr. Bliss's paper before the Council was peculiarly fine and strong, and the vote to install him was unanimous. He goes to a united church, in one of the most beautiful suburbs of New York, where the growth will be sure and the work most important. He is near enough to the heart of the city to find a field for the exercise of all his well-known missionary enthusiasm.

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Books and Authors

Winsor's Cartier to Frontenac[1]

It will be remembered that a portion of Winsor's "Narrative and Critical History" was devoted to French exploration and settlement in America. But the work, as a co-operative undertaking, was confessedly incomplete, and the editorial notes gave glimpses of cartographical treasures and topics held in reserve. Mr. Winsor has now, in his "Cartier to Frontenac," given full swing to his powers as a cartographical historian, and has furnished a kind of *précis* for the student of the French in America.

The work is important because it is practically complete for the period which it treats, 1534 to 1700. It not merely embraces the fruit of long study of the cartographical collections in this country, found in Harvard University, the Boston Public Library, the library of the New York Historical Society, and the Carter-Brown Library at Providence, but it also shows traces of Mr. Winsor's recent trip abroad in familiar references to famous originals. Here are facsimiles of maps in the British Museum, the geographical department of the Paris Library, the archives of the Marine at Paris, and the Vatican—facsimiles which will repay careful study. It is a misfortune that the reduction of many of the maps to the limits of an octavo page has made them less legible than they are upon the larger pages of the "Narrative and Critical History." It seems a pity that we cannot have a volume or series of volumes of facsimiles reproducing the size as well as the features of the originals, somewhat after the manner of the facsimiles of national manuscripts reproduced in photozincography by the English Government.

The list of maps begins with the Canerio map of 1503, and closes with one of the Edward Wells maps of 1699. These maps trace the progress of discovery step by step from Cartier at the Gulf of St. Lawrence and the Saguenay, Champlain at Lake Champlain and Montreal, and Joliet at the Great Lakes to La Salle's voyage down the Mississippi to the Gulf of Mexico, when the chain of discovery is practically complete. It is interesting to note how slow the Continental cosmographers were to grasp the results of the explorations, and how hesitatingly they advanced to any real understanding of the great northern valley of the St. Lawrence. Even when they did rise to the importance of the discoveries, they made strange errors—surely not to be wondered at—exaggerating the size of the lakes, finding internal water connection with Hudson's Bay, decreasing in a remarkable manner the extent of New England and the southern seaboard, and getting hopelessly wrong regarding the size of the Mississippi watershed. Some of these errors proved tenacious and lingered long in the popular mind. The Spanish, Dutch, and German cosmographers were even more slow to make use of the results of the French colonizing activity, either from jealousy or from the difficulties of obtaining information.

Every book which furthers the study of our great Northwest is sure of a welcome, and it will always be a gratification to New Englanders that Parkman and Winsor, who have done pioneer work in this field, should be New England bred. New Englanders are proud of their own history, but they are certainly alive to the importance of that great Western world which is destined to furnish in the future material for the historical student of a peculiarly American character. Western scholars know this, and are working hard. Their special task will concern the post-Revolutionary period; for the history of the riverways where the French traded and fought they must always turn to Parkman and Winsor as the chief if not the only allies.

The first two hundred pages of Mr. Winsor's work are cartographical; the last one hundred and seventy-five are mainly historical; in this portion geographical ideas are touched upon scantily. This historical portion, although brilliantly treated in many of its phases by Parkman, is no less interesting in Mr. Winsor's more compact version. In passing from the dry and dusty map-study to the color and life and beauty of the river glade and wilderness, to the adventurous activity of the trader and the missionary, to the excitement of mutiny, conspiracy, and Indian warfare, even he is touched with the spirit of his subject, and breaks out not infrequently into vivacious and rhythmic expression. "Is Saul also among the prophets?" We are not accustomed to the warmth and glow with which Mr. Winsor pictures the regal ceremony of occupation at the Sault or the journey of Joliet and Marquette down the Fox River. It shows that Mr. Winsor can write graceful prose when the subject inspires him, and it adds very considerably to the attractiveness of a volume that in material and make-up is worthy of high praise.

[1] *Cartier to Frontenac.* A Study of Geographical Discovery in the Interior of North America in its Historical Relations. 1534-1700. By Justin Winsor. With full Cartographical Illustrations from Contemporary Sources. Houghton, Mifflin & Co., Boston. $4.

Mr. William Wetmore Story's *A Poet's Portfolio: Later Readings* (Houghton, Mifflin & Co., Boston), is a strangely dull book from a brilliant man. The "He" and "She" of an earlier volume keep up a two days' conversation about fame, life, love, death, immortality, and other subjects, during which "He" relapses into too frequent and often too uncheerful monologue, which he accentuates by reading an illustrative bit of original verse, say once in every five minutes. As the rhymes are rarely felicitous, and make little pretension to genuine poetry, the situation as far as "She" is concerned seems somewhat improbable. No sane woman would stand such monotony throughout the entire volume. True, there are flashes of occasional interest reminding us of the "Roba di Roma" days of the sculptor-essayist-novelist-poet, as, for instance, when he says:

> I never fully appreciated Goethe's scheme of the first part of "Faust." As for the second part, it is not only inconsecutive, undeveloped, and almost if not quite unintelligible in its design and execution to all the world, but, I fear, even to the poet himself, for he seems throughout it to be wandering about in a mist, and not quite to understand and know his own way.
>
> *She:* But what fault do you find with the first part? It always seemed to me most admirable and most interesting, and the work of a great genius.
>
> *He:* Simply this: It seems to me that to an old philosopher, whose life had been given to science, to alchemy, to the most serious researches into life, in the hope to solve the secret which underlies all things, the mere offer of youth would have been but a poor and insufficient temptation to induce him to abandon all his studies and sacrifice all his hopes for the future. To sell one's soul merely to be young again, and to sell it for such a boon, does not, to my mind, accord with the character of Faust as it is drawn in the prologue; and to such a devil as Mephistopheles is represented to be, a mocking, sneering, grinning fiend, with his silly cock's plumes, seems to make the discord still greater. Had the devil offered to teach him the infinite secret, to open to him the Book of Knowledge and interpret the laws of the universe, however futile and deceptive might be his promise, I can understand the lure and the reward. But simply to make him young again seems to me to be no adequate bribe. And, besides, is it to be supposed that Faust, the philosopher and alchemist, would have been for a moment satisfied, or even aroused, by the silly pranks of Mephistopheles? for what, in fact, did that sneering spirit do for Faust to compensate him for the loss of his soul? He introduced him to Auerbach's cellar, where he made jets of wine spring from the table. Then he carried him to the witches' company on the Brocken, who had nothing to tell him, and then presented him to a young peasant girl, whom, altogether at variance with all his previous character, he seduced and ruined. Is it possible that any old philosopher should have been willing to forego all the longings and studies of his life for such a miserable result? No wonder Faust rebelled at times. One would think that any reasonable and decent person would have been disgusted at such impotent and vulgar results. But this philosopher, despite his casual rebellions, always yielded at last to the foolish persuasions of a low-minded, sneering spirit.
>
> *She:* There is something, I admit, in what you say. I never thought of it in that way. But still you must allow that all men, even the wisest, are waylaid by the evil spirit, that sneers at all that is high and good, and does seduce them from the high paths into low and base courses, and though they find in reality that vice does not pay, they still adhere to it. You remember the old lines—
>
> I see the right, and I approve it, too;
> Condemn the wrong, and yet the wrong pursue.

In general, however, the book is not made up of such contents as we might expect from one who is not only remarkably gifted himself, but has also during a long life held converse with the greatest men. Just why the poet's value is enhanced by the printing after his name of "D.C.L. (Oxon.), K.C.C.I., Off. Lég. d'Honneur, etc.," we do not see. Perhaps we might be enlightened by Professor Henry Drummond, LL.D., F.R.S.E., F.G.S.

If the ghost of Colonel Thomas Blood were to wander into the modern London Strand, he (or it) would make things very lively for the publishers and compilers of *Twelve Bad Men* for omitting him from that eminent company. If a man who stole the crown of England out of the Tower, to say nothing of other jewels of price, and actually got into the street with it, strewing the London gutters with rubies and diamonds as he ran—if a man who nearly succeeded in hanging his private enemy, the Duke of Ormonde, on Tyburn Tree in broad daylight—if such a man is not bad enough to go down to posterity, who can hope

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for literary immortality? But the compilers have given us, all in all, a delectable collection of villains. Titus Oates is pre-eminently the arch-scoundrel of the gang, though Judge Jeffreys presses him hard, and Jonathan Wild is as wicked, if not as "great." We should have preferred the youthful Jack Sheppard or the anonymous Sixteen-String Jack as a sample highwayman to the "gentleman" who is here enshrined. Two Edward Kellys shine in the collection, one a necromancer (he would have made a first-class "medium" in our day), the other the Australian bushranger who had the originality to wear an iron-pot sort of a helmet and body-armor in his depredations. We doubt Sir Simon Lovat's claim to a place in this book. He was merely a politician, as he understood it; that he was a phenomenal liar and double-dealer was merely incidental; but as these things are so unknown in modern politics, perhaps Sir Simon seems more villainous dead than alive. Sir Francis Charteris *was* a bad man, and a most unpleasant one to read about. Matthew Hopkins, the witch-finder, may possibly have been partly self-deluded, but it is hard to think so. The other notorieties are worthy of their company. The sketches are, as a rule, well done, though sometimes weakly flippant. Mr. Thomas Seecombe is the general editor. (G. P. Putnam's Sons, New York.)

A new translation of the stories of Ivan Tourguéneff was very greatly needed. It has been the misfortune of the great Russian novelists that they have been translated from the French more often than from the Russian, and when they have appeared in English they have been twice removed from their original form. Tolstoï has suffered sorely in this way. The difficulties in the way of translating these writers are very great, and as their charm has lain in their power not only of delineating human life, but of imparting to that delineation a rare literary quality, the loss which they have suffered by imperfect translation has also been very great. This series of translations by Constance Garnett is made directly from the Russian, and, although there are undoubtedly points at which one familiar with Tolstoï in the original might cavil, the translation as a whole conveys the impression of fidelity, freedom, and grace. The initial volume in the new series is one of the most characteristic of Tourguéneff's stories, for *Rudin* is one of the most subtle studies of a certain type of Russian that has ever been made. It is a type of which the Russians themselves are not proud, but it is immensely interesting—as interesting in its weakness as in its strength. In this story Tourguéneff has conveyed a vivid impression of this type, so characteristic of the last half of this century in Russia, and the translator has managed to transfer from one language to the other the wonderful artistic quality which places Tourguéneff at the very front of the literary artists of the century. (Macmillan & Co., New York.)

The Spirit of God, by P. C. Mozoomdar (George H. Ellis, Boston), is Oriental, meditative, spiritual, a symphony in words, a poem in prose, a picture warm in color but with almost no outlines. Its value depends upon the reader. That is true of all books? Yes! but of some books truer than of others. This is not a book of ideas, but of impressions; Oriental, not Occidental; valuable for the experiences it awakens rather than for the ideas it conveys. While reading this book you bask in a spiritual atmosphere. It is not food; it is a sun-bath. Its secret is in the sentence, "I have done my best to say nothing but what has repeatedly come to me as the devoutest experience." This experience has seen the Spirit of God everywhere, in Nature, Life, Reason, Conscience, History, all Religions; and the object of the writer is to enable others also to see the Spirit of God everywhere. It is a book of affirmations, not of arguments; its evidence is not in logical processes, but in the awakened experiences of the reader. It is a book of devotional reading rather than that of philosophy, of theistic experience rather than of theological opinions. The orthodox critic will pronounce it vague; the devout and uncritical reader will find a little of it at a time delightful.

Joint-Metallism. By Anson Phelps Stokes. (G. P. Putnam's Sons, New York.) This little volume, composed chiefly of letters to different New York papers, may serve to nourish bimetallic sentiment in communities where it is still extremely weak. Mr. Stokes appreciates the initial truth that by the use of gold alone our currency has not been and cannot be expanded rapidly enough to preserve its uniformity of value. He believes that silver also should again be used, and proposes a complicated plan by which all debts contracted after a certain day may be paid half in gold and half in new silver coins of varying value called "standards." The fact that the commercial world has always insisted upon the use of definite money—even paper—rather than the use of bullion has not strongly impressed itself upon him. The plan Mr. Stokes has formulated is not one that any one else is likely to indorse, or that he himself is likely to indorse very long, but its formulation and publication possibly signify and promise a growth of bimetallic sentiment among business men in New York.

The second volume of the *Writings of Thomas Paine* is occupied wholly with his political writings—the most important being the two essays on "The Rights of Man," his famous reply to Mr. Burke. It is interesting to the student to observe in this essay the reverent though unconventional spirit toward the Scriptures, and the religious foundation on which the writer bases political liberty and equality. (G. P. Putnam's Sons, New York.)

Literary Notes

—A volume of hitherto uncollected papers by the late Walter Pater will bear the name "Greek Studies."

—The Hungarian novelist, Maurus Jókai, expresses his indignation at the recent report that he had attempted suicide.

—Her many friends and admirers will read with genuine sorrow of the affliction which has come to Mrs. Oliphant in the death of her only surviving son.

—It is announced that Signora Teresa Comzio, Garibaldi's daughter, is engaged upon a life of her father. It will be entitled "La Vita Intima di Garibaldi."

—Mr. Frank Harris has retired from the editorship of the "Fortnightly." His successor will be Mr. W. L. Courtney, formerly editor of "Murray's Magazine."

—Mr. George Moore's new book is to be called "Celibates." Unlike the "Célibataires" of Honoré de Balzac, who are simply those unsuccessful in getting married, Mr. Moore's are those who will none of it.

—The Rev. Sabine Baring-Gould is now sixty years old, and has written fifty books. He lives in the same beautiful old manor-house which has been the home of the Gould family ever since the time of James I.

—It is announced that Professor König, of Berlin, the editor of the "Zeitschrift für Psychologie," will edit the literary works of the late Professor Helmholtz. These include a nearly completed study on the newest aspects of Darwinism.

—The Royal Historical Society has decided to commemorate the centenary of the death of Gibbon. Addresses will be delivered by Sir Mountstuart Grant Duff and by Mr. Frederic Harrison. At the British Museum there will be an exhibition of manuscripts, portraits, and relics of the great historian.

—Shelley's monument at Viareggio has at last been unveiled. The Italians were the principal contributors to the work, but besides the names of De Amicis, Bonghi, Cavalotti, and Menotti Garibaldi as constituting the committee in charge, were those of Mr. Gladstone and Mr. Swinburne. The following inscription is on the monument: "To Percy Bysshe Shelley. Heart of Hearts. Drowned in this sea; cremated on this spot, where he composed 'Prometheus Unbound.' A posthumous page wherein every generation will have a token of its struggles, its tears, and its redemption."

—In the current number of "The Critic" Dr. Hale thus talks of Dr. Holmes's manner:

> You ask about Dr. Holmes's "personality." I am tempted to repeat a description of an old friend of his, who belonged to the last generation. When I was a freshman in 1835, one of my classmates said of one of the hospitable Cambridge gentlemen of that day: "By Jove! he always makes you think that you are the best fellow in the world, and that he is the next best." Any one who visited Dr. Holmes—and he was the most accessible person in the world—came away with this feeling. You would say that moment he happened to be perfectly at leisure; indeed, that it happened that he had wanted to see you, and was obliged to you for calling; that there was, at the same time, something that he wanted to tell you; and, in short, that the half-hour had passed so pleasantly that he must be as sorry as you were certainly, to have it end.

Professor Norton's comments are as follows:

> The important point to remark about his death is that with him has died a particular class or school of writers in America that has no successor. He was the last of that famous group of five men—Emerson, Lowell, Longfellow, Whittier, and himself—firm friends, and all of the same stamp. I remember, some fifteen years ago, Mr. Lowell remarked to me, "Wendell is bound to outlive us all. He will live to write our biographies;" and so he has, either in prose or in verse. This school, which is now dead, was typically American, free, genial, optimistic, democratic, moral. It sprang up in the good days when America was most prosperous and gave the most hopeful promises. With a new, free government, untold resources not yet developed, a happy, roomy country, they grew up optimistic and happy. They had, too, a touch of Puritanism. They all wrote with a moral. They were stirred to write often not so much from the impulse of the imagination as because they were impelled to teach some lessons and do some good in that way. It was just at the War period, and all combined on the same side. They were all warriors in a sense. Their writings had great effect. Their tone was always the same and always had that moral tone. Since the War there had been little in the development of the country that would encourage young writers, or bring out a school like that old one. Our ideal has changed entirely. Before the War the ideal of the average American was the bright man-of-letters; now it is, unfortunately, the millionaire. So, you see, his death marks the close of an important epoch in the history of American letters. The new writers, the best of them, are running now to story-telling.

[For list of Books Received see page 677]

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David Swing

Died October 3, 1894

By Frances Cole

When some beloved guest takes scrip and staff
For further journeying, or our heart's son,
Conscious of pleasant days of childhood done,
Girds up the loins of manhood with a laugh
And goes forth full of courage; then we pace
A little way with each the upward slope
Till the hill's brow hides him, and we trace
Our way alone back to our lonely place.
So now, benignant teacher! that the cloud
Hath hid thee closely from our straining eyes,
This planet's air grows chill; our hearts are bowed
With sense of evening shadows in the skies;
In unknown tongues the page of life seems writ,—
Our friend is gone who should interpret it.

Correspondence

"The Bible as Literature"

To the Editors of The Outlook:

In the very interesting paper from the pen of Professor Richard G. Moulton on "The Bible as Literature" this statement occurs: "With the single exception of humorous literature, for which the Hebrew temperament has little fitness, the Bible presents as varied an intellectual food as can be found in any national literature." Is the writer correct in excluding humor from the intellectual variety the Bible affords (or, for that matter, in denying it to the Hebrew temperament)? If your readers will recall the incident in Judges ix., 7-15—the fable of the trees choosing a king—they will find a most effective example of humor as a part of the Bible literature. In this connection may I call attention to a little work entitled "Wit and Humor of the Bible," by Marion D. Shutter? It is written in a reverent spirit, and will, I think, prove that the Bible is not devoid of humor as one of its literary elements.

J. S. C.

"Did the Millerites Have Ascension Robes?"

To the Editors of The Outlook:

Jane Marsh Parker, in The Outlook of the 13th of October, takes Miss Wilkins to task because in her story, "A New England Prophet," published in the September "Harper." she states that the Millerites, on the tenth day of the seventh month, 1844, were, preparatory to their transfiguration, dressed in ascension robes. Mrs. Parker declares that Miss Wilkins is entirely mistaken, and that the ascension robe story is a Millerite myth.

Miss Wilkins is entirely correct in her statement that the Millerites were dressed in ascension robes on the day and date mentioned. To be prepared, dressed in their ascension robe, was the instruction given by the leaders to the rank and file of the Millerites; the reason given for this was that the Lord might readily recognize his own. The writer was present at a large gathering of Millerites upon the day and date in question—the tenth day of the seventh month, 1844. The location was in western New York; and every Millerite present had on an ascension robe. The writer, with hundreds of others, was a looker-on, and for several hours was nearly scared to death, and for a while, if ascension robes had been for sale, they would have brought a big price. Miss Wilkins is correct in her history of that awful tenth day of the seventh month, 1844.

1844.

We should be obliged to this correspondent if he (or she) would send address. If sent, it has disappeared. The subject is so far interesting that we should be glad to substantiate the evidence one way or the other.—THE EDITORS.

The Point of View

To the Editors of The Outlook:

A recent letter from a dear old friend, eighty-two years of age, most of whose contemporaries have "gone before," gives such a happy turn to the difference between the merely pleasant human sentiment and the Christian feeling, in contemplating life and death, that perhaps it may be helpful to some of your readers. She writes:

"As I was sitting alone in my room, sewing, and thinking of 'faithful and true' Aunt M——, and of F——, and of so many others, I found myself singing that verse of Moore's old song:

"When I remember all
The friends so linked together
I've seen around me fall,
Like leaves in wintry weather,
I feel like one
Who treads alone
Some banquet-hall deserted,
Whose lights are fled,
Whose garlands dead,
And all but he departed!
Thus in the stilly night,
Ere slumber's chain has bound me,
Sad Memory brings the light
Of other days around me.

"But suddenly it came over me that that was not the true view, or the Christian's experience—for I often have heavenly nights. I took my pen, which lay just before me, and jotted down a verse, which I will send to you, simply because dear F——'s memory was with it interwoven:

"Oft in the stilly night,
Ere slumber's chain has bound me,
Come gleams of heavenly light,
And angel forms surround me.
They speak of love,
And joys above,
In accents low and tender;
Till all my grief
In sweet relief
I willingly surrender.
Thus, in the stilly night,
Ere slumber's chain has bound me,
I walk on hills of light,
With those I love around me."

Surely, to the heart and mind of the genuine Christian believer, "the light of other days" shines not only from the past, but irradiates life with hope of what is to come.

J. R. H.

The Bimetallic Creed

To the Editors of The Outlook:

1. Will you kindly give a short statement of the creed of the bimetallists? 2. How do they propose to have a gold standard and a silver standard at the same time? 3. Must not the intrinsic value of a dollar be the same in both?

M. H. B.

1. The creed of bimetallists is briefly as follows: The value of money, like the value of everything else, fluctuates. If the demand for it increases faster than the supply, it rises in value. If the supply of it increases faster than the demand, it falls. In order to preserve uniformity of value, the supply of currency ought to increase in proportion to the increase of business. When both gold and silver were admitted to the currency, the supply did increase in about this proportion, and the value of money remained substantially uniform. When silver was demonetized, and gold alone could be added to the currency, this proportionate increase was made impossible, and the value of money has steadily risen, causing immense losses and frequent bankruptcy to borrowers, who have been compelled to pay money representing more property than that represented by the sum which they borrowed. At the present time, owing to the increased industrial demand for gold, it is a matter of some doubt whether the non-monetary uses for gold do not absorb the entire product of the mines, and thus prevent any increase of the currency. The bimetallists are quite certain that were silver remonetized the two metals would not increase the world's currency as rapidly as it was increased during the twenty years before the demonetization of silver (1853 to 1873), when prices remained substantially uniform and the world's commercial stability and prosperity were greater than either before or since.

2. Bimetallists do not propose to have "a gold standard and a silver standard at the same time," any more than we now have a gold standard and a silver standard at the same time. They mean to continue the joint standard we have had in the past, and provide for the uniformity of its value as it was provided for before the mints were closed to silver. Our present standard is not gold. Nearly one-half of the world's money is silver. If this were discarded, and all payments had to be made in gold alone, the demand for and value of gold would be approximately doubled. It is the whole volume of currency, gold, silver, and paper, which determines the value of currency, and not the cost of the material of which money is made. Even paper money, whose material costs nothing, remains at par with gold and silver so long as it is not issued in quantities so great as to drive all other money from circulation. Silver cannot be issued in such quantities, because the entire product of the world's mines, over and above the silver used in manufactures and the arts, is only about $100,000,000 a year, and this is less of an increase of the world's currency than

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not a heaping spoonful.

the expansion of business normally demands. It is hardly more than France alone absorbed after the gold discoveries. It would be impossible, therefore, for the recoinage of silver to drive gold out of circulation, and thus establish a single silver standard. The standard would continue to be the joint standard of gold and silver which Christendom has had ever since gold began to be coined.

3. Under bimetallism the intrinsic value of gold and silver dollars would be the same. It is due entirely to legislation that it is not the same to-day. Less silver in proportion to gold is produced now than half a century ago, and the relative cost of producing it is probably greater. The reason why the value of silver bullion has fallen, as compared with gold or coined silver, is entirely because the money function is denied it. Gold and coined silver have risen in value because the demand for money has increased faster than the money supply. If uncoined silver could be turned into money, its value would be the same as that of other money. The value of all money, as has been said, depends upon its supply or its quantity, and money made of silver would have the same value as money made of gold, and so would money made of paper if it had the same interest-bearing and debt-paying powers.

Notes and Queries

Will you give some account of the "Sorbonne" at Paris? Is it an educational institution? if so, of what kind? I had supposed it to be the theological department of the Paris University, but read lately of pupils being sent "to the galleries and the Sorbonne."

J. C. R.

It is true that for five hundred and fifty years the Sorbonne was a synonym for theological education. Robert le Sorbon founded it for that purpose, and as the home of the scholastic school, and as later opposing both Jesuits and Reformers, its renown was great. Cardinal Richelieu erected for it a substantial building in which Bonaparte made a home for his Faculté des Lettres et des Sciences as well, putting the departments of medicine and jurisprudence in separate structures. From his time the Sorbonne has thus included four departments besides the theological, the name university

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being applied only to those who superintend the education of the whole country. An analogous case is found in the duties of the University of the State of New York, on which Napoleon, twenty-four years after the foundation of our American institution, clearly modeled his university. His wisdom has been shown by the fact that Republican France still adheres to a single-headed responsible management of all State educational interests. At the head stands the Minister of Public Instruction, with functions formerly exercised by the Grand Master of the University of France. Next to him come the Director of Higher Education, the Director of Secondary Education, and the Director of Primary Education. An able and dignified body, corresponding to the Regents of the University of the State of New York, and composed of the leading educators of France, materially aids the general administration. The Sorbonne is therefore the greatest educational institution of Paris and of France. New buildings on a vast scale are in process of erection. The parts already completed, and which stand in the Latin Quarter opposite the Hotel de Cluny, and in the Boulevard Saint-Germain, are among the most admirable architectural features of Paris.

Be kind enough to explain the significance of the Biblical account of Adam and Eve and the Garden of Eden, from the standpoint of evolution. I have been reading Dr. Abbott's book on "The Evolution of Christianity," and also Professor Drummond's "Ascent of Man," and I do not see how the story of the first pair, as given in Genesis, can be reconciled in the least with the doctrine of evolution, either in a real or figurative sense. Who is right, Professor Drummond or the author of the Book of Genesis?

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The Eden story, so far as it refers to the fall of Adam and Eve, is a dramatic representation of that struggle between duty and desire which, with various issue, goes on in every individual life. Professor George Adam Smith says that from the standpoint of the evolutionist this story marks a great advance as having been achieved from tribal to individual ethics, from a social conscience to a personal. Of course the story of Eve's creation is irreconcilable with the facts of human origin. As to creation in general, the evolutionist draws a distinction between immediate creation (the old view) and creation mediated by successive stages through a gradual process of formation.

Will you please tell me what are the best historical novels to read in connection with the Revolution (American), also the colonial period? What for a picture of Irish life? C. L. S.

Thackeray, "The Virginians;" Hawthorne, "The Scarlet Letter," "The House of the Seven Gables;" Mrs. Stowe, "The Minister's Wooing;" Cooper, "The Spy," "Wept of Wish-ton-Wish;" Washington Irving, "Diedrich Knickerbocker's History of New York;" C. C. Coffin, "Old Times in the Colonies;" John Esten Cooke, "Stories of the Old Dominion," "Dr. Vandyke," "Fairfax," "Henry St. John, Gentleman," "Justin Harley;" G. Lippard, "Legends of the American Revolution;" J. K Paulding, "The Puritan and His Daughter;" Mrs. J. B. Webb, "The Pilgrims of New England;" J. P. Kennedy, "Swallow Barn," "Horseshoe Robinson;" W. G. Sims, "Cassique," "Partisan," "Katharine Walton;" Jane G. Austin, "Standish of Standish," "Dr. Le Baron and his Daughters," etc. The best pictures of Irish life have been drawn by Miss Barlow ("Bogland Studies," "Kerrigan's Quality," etc.), the Hon. Emily Lawless ("Grania"), Mr. Yeats, and Mrs. Hinkson.

Is there in legend or history any foundation for connecting the idea of a riddle with the Egyptian Sphinx? A.

The "Encyclopædia Britannica" says:

"In Greek mythology the most famous sphinx was that of Thebes in Bœotia. She is first mentioned by Hesiod, who calls her the daughter of Orthus and Chimæra. According to Apollonius she was the daughter of Typhon and Echidna, and had the face of a woman, the feet and tail of a lion, and the wings of a bird. She dwelt on a bald, rocky mountain at the southeast corner of the Copaic Lake; the name of the mountain was Phicium (now Fagas), which was derived from Phix, the Æolic form of sphinx. The Muses taught her a riddle, and the Thebans had to guess it. Whenever they failed she carried one of them off and devoured him. The riddle was this: What is that which is four-footed, three-footed, and two-footed? At last Œdipus guessed correctly that it was man; for the child crawls on hands and feet, the adult walks upright, and the old man supports his steps with a stick. Then the sphinx threw herself down from the mountain. The story of the sphinx's riddle first occurs in the Greek tragedians."

1. By whom are the works of the late Rev. Dr. Maurice, of England, published in this country? or, if not published here, from whom may they be obtained? Is any biography of him yet published? 2. Who publishes the works of Stanley Weyman and of Zangwill? 3. Where can I obtain a more detailed account of the work of the deaconess training homes in connection with the Episcopal churches in New York, Boston, and Philadelphia? R. W.

1. Longmans, Green & Co., of New York, publish the works of Dr. Maurice. The same publishers have most, if not all, of Stanley J. Weyman's novels.

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2. Mr. Zangwill's books are published by Macmillan & Co., of New York. 3. We presume you can obtain from James Pott & Co., of New York City, the information you desire, in pamphlet form.

The lines beginning,

"Beside the dead I knelt for prayer,"

were written in January, 1889, in memory of Maud McCune, by Professor Rossiter W. Raymond, of Brooklyn, N. Y. "The Christian" published them at the time. O. F. M.

"M. W. R." adds that the poem can be found in "Royal Helps for Loyal Living" (Thomas Whittaker, New York).

A note in this column a few weeks ago brought me a copy of Lovejoy's "Life of Charles Turner Torrey." Now I should be glad to learn where I can obtain copies of the "Emancipator," say from 1835 to 1840. The "Emancipator" was a paper which rivaled (in its day) the "Liberator," representing one of the divisions into which the early Abolitionists separated. AARON PORTER.

19 Brown Street, Salem, Mass.

Books Received

D. APPLETON & CO., NEW YORK

Radcliffe, A. G. Schools and Masters of Sculpture. $3.
Johnson, Clifton. The Farmer's Boy. $2.50.
Clifford, Mrs. W. K. A Flash of Summer. $1.50.
Howe, Edward G. Systematic Science Teaching. $1.50.

CHARLES H. BANES, PHILADELPHIA

Saunders, Marshall. Daisy. 75 cts.

CONGREGATIONAL SUNDAY-SCHOOL & PUBLISHING SOCIETY, PHILADELPHIA

Hopkins, Isabella T. Endeavor Chris. $1.50.
Walker, Rev. J. B. R. The Comprehensive Concordance to the Holy Scriptures.

T. Y. CROWELL & CO., NEW YORK

Dumas, Alexandre. The Count of Monte Cristo. 2 Vols. $3.
Scott, Sir Walter. Complete Poetical Works. 2 Vols. $3.
Arnold, Sir Edwin. The Light of Asia. 75 cts.

D. C. HEATH & CO., BOSTON

Pailleron, Édouard. Le Monde où l'on s'ennuie. With Introduction by A. C. Pendleton. 25 cts.

HUNT & EATON, NEW YORK

Currie, Frances I. Gala Day Books. 4 Vols. $1.50.
Foster, Mary J. Chisholm. The Kindergarten of the Church. $1.
Brush, Mary E. Q. Sarah Dakota. $1.
Strobridge, Rev. G. E., D.D. Biography of the Rev. Daniel Parish Kidder, D.D. $1.50.
Corn-Flower Stories. 6 Vols. $1.75.
Roberts, Charles G. D. The Raid from Beauséjour. $1.
Potts, James H., D.D. The Lord's Day Our Sabbath. 25 cts.

CHARLES H. KERR & CO., CHICAGO

Block, Louis James. El Nuevo Mundo: A Poem. $1.

WILBUR B. KETCHAM, NEW YORK

Sanderson, Joseph, D.D. The Pastor's Pocket Manual for Funerals. 60 cts.

LEE & SHEPARD, BOSTON

Merriman, Effie W. Mollie Miller. $1.25.
Post, C. W. I Am Well: Natural Suggestion, or Scientia Vitæ. $1.25.
Keith, Alyn Y. A Hilltop Summer. $1.25
Foss, Sam Walter. Back Country Poems. $1.50.
Townsend, Virginia F. "Sirs, Only Seventeen." $1.50.
Mack, Anna E. Because I Love You: Poems. $1.50.
Jerome, Irene E. The Jerome Banners. 50 cts.

J. B. LIPPINCOTT CO., PHILADELPHIA

Andersen, Hans Christian. Fairy Tales. $1.50.
Irving, Washington. The Sketch-Book. 2 Vols. $4.
Morris, Harrison S. Madonna and Other Poems. $2.
Blanchard, Amy E. Two Girls. $1.25.
Clowes, W. Laird. The Double Emperor. $1.25.
Molesworth, Mrs. Olivia. $1.25.

LITTLE, BROWN & CO., BOSTON

Anderson, Edward L. Curb, Snaffle, and Spur. $1.50.
Sienkiewicz, Henryk. Lillian Morris, and Other Stories. Translated by Jeremiah Curtin. $1.25.
Perry, Nora. Hope Benham. $1.50.
Bouvé, Edward T. Centuries Apart. $1 50.

LONGMANS, GREEN & CO., NEW YORK

Barnett, Samuel and Henrietta. Practicable Socialism: Essays. $1.50.
Liddon, Henry Parry, D.D. Life of Edward Bouverie Pusey. Edited by the Rev. J. O. Johnston and the Rev. R. J. Wilson. Vol. III. $4.50.
Arnold, Sir Edwin. Wandering Words. $5.50.
Lang, Andrew. The Yellow Fairy Book. $2.
Thomas, J. W. Spiritual Law in the Natural World. $2.
Milner, George. Studies of Nature on the Coast of Arran. Illustrated by W. Noel Johnson. $2.

MACMILLAN & CO., NEW YORK

The Temple Shakespeare. Taming of the Shrew and As You Like It. 45 cts. each.
Winter, William. Life and Art of Joseph Jefferson. $2.25.
Woods, Margaret L. The Vagabonds. $1.50.
Sala, George Augustus. London Up to Date. $1.25.
Old English Songs from Various Sources. Illustrated by Hugh Thomson and Introduction by Austin Dobson. $2.

MAYNARD, MERRILL & CO., NEW YORK

Drieu, P. Historiettes. French Texts. 20 cts.
Seidel, Heinrich. Weihnachten bei Leberecht Hühnchen. Edited by R. J. Morich. German Text. 20 cts.

F. TENNYSON NEELY, CHICAGO

Zola, Émile. Lourdes. Translated by Ernest A. Vizetelly. $1.25.

G. P. PUTNAM'S SONS, NEW YORK

Herbert, Auberon. Windfall and Waterdrift. 75 cts.
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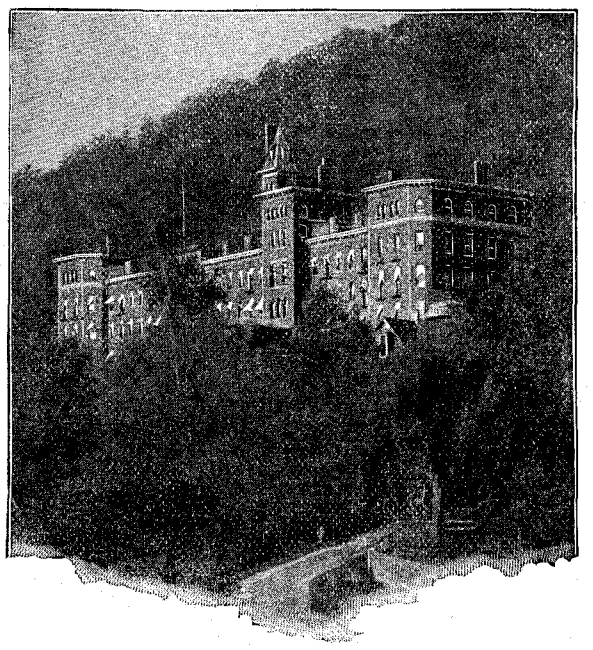

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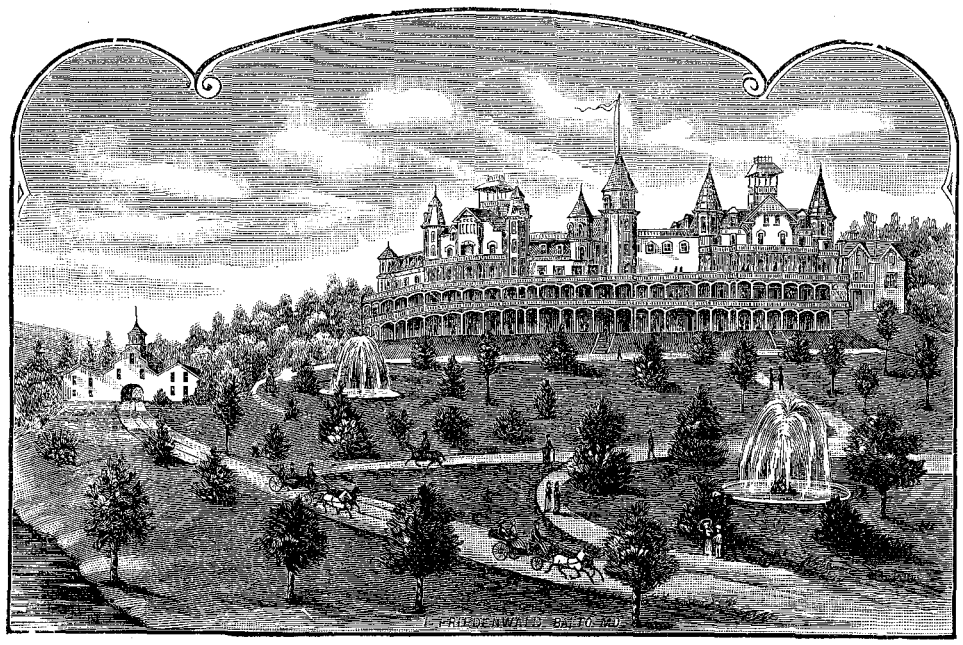

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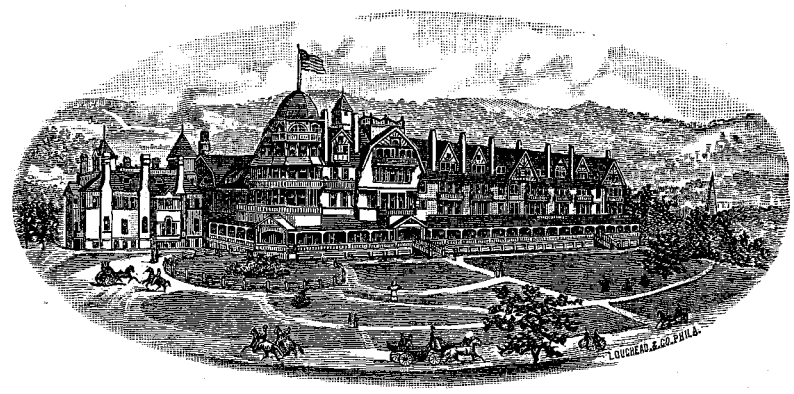

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For the Little People

Early and Late

Go to bed early—wake up with joy;
Go to bed late—cross girl or boy.
Go to bed early—ready for play;
Go to bed late—moping all day.
Go to bed early—no pains or ills;
Go to bed late—doctors and pills.
—*St. Nicholas.*

Their Visit to the Zoo

By L. Lamb

While Tom was visiting in the city, Uncle Tom took him and Flossie to the Zoo. Before they started, Aunt Florence gave them a bag of peanuts, a bag of ginger-snaps, and some apples. Flossie carried the peanuts, Tom carried the ginger-snaps, and Uncle Tom the apples. They went first to the monkey-house, and fed the monkeys with the peanuts. Tom had never before seen so many monkeys together, and found great amusement in watching them scamper up and down the wire grating in front of their cage, steal peanuts from one another, catch on to the bars by the ends of their tails and swing to and fro, and play all sorts of funny tricks that only a monkey can think of doing. After the peanuts were all gone they still stood there watching the fun, until a big monkey stole the hat off from the head of a boy standing next to Tom, and, scampering up to the top bar in the cage, began to tear the hat to pieces.

"Let's go away now," said Flossie, "or he might steal our hats too."

When they came to the elephants, Uncle Tom said:

"Give them some ginger-cakes, Tom."

Tom took a handful of cakes out of the bag and looked carefully all around the head of the elephant directly in front of him, and answered:

"He hasn't got any mouth to put it in."

"Give him a cake and see if he hasn't," suggested his uncle.

Tom threw down a cake, and in an instant the elephant picked it up with his trunk and put it into his mouth.

"My!" said Tom, "didn't he do that nice! Is that where he keeps his mouth, back there under his trunk?"

"Yes; the good Lord put it there at first, and no one has ever found a better place for it," answered Uncle Tom.

"He couldn't pick up things at all if it wasn't for that trunk," remarked Tom, throwing him another cake. "His head is so high and his neck is so short that he could never reach down to them. I wish that I had a trunk like that to pick up my pencil at school when it rolls away under Archie Glynn's desk."

"I wish I had one to pick up my pennies in church when they drop on the floor just as the collection man is coming to our pew," added Flossie.

"I wish that some one had a trunk to pick up those pennies," replied her father, "for I've bumped my nose more than once trying to do it."

They fed the elephants until the ginger-snaps were all gone, and then they went to the bear-pit, where Uncle Tom threw an apple right into the open mouth of a big brown bear that was standing up on its hind legs with its mouth wide open, begging for food. Flossie and Tom used up all the other apples trying to do it, too, but they could not succeed. However, the bears picked up all their apples from the bottom of the pit and ate them very eagerly, and even when the apples were all gone they still stood up on their hind legs and begged for more.

"They've eaten up all the apples, and they are still hungry," said Flossie.

"I'm hungry, too," answered Tom. "Please give me something to eat," and he stood up on his tiptoes, held up his hands, and opened his mouth like the bears.

"A very good imitation, Tom," said his uncle; "but the monkeys have eaten the peanuts, the elephants have eaten the cakes, and the bears have eaten the apples."

"Isn't nothing left for us?" asked the children, sadly.

"Nothing," he replied, but the children looked so sorry that he added very quickly: "but I think that there is a place in the Zoo where they sell cakes and ice-cream."

And there was a very nice place, where they got some good ice-cream, and little round cakes with icing on them that Flossie called "little pound-cakes," and the children enjoyed their treat as much as any of the animals had enjoyed their share. After they had eaten their cakes and ice-cream they wandered through the garden, and saw the deer, the elks, the buffaloes, the foxes, the wolves, and lots and lots of other animals, until Uncle Tom said: "I don't know when they give the lions their supper, but I feel as if I would like to have mine."

"So do I," replied Tom, and so they went out of the gate and got into the cars and rode home.

How much they had to talk about at the supper-table!

"Yes," said Tom; "we fed them well. We gave the elephants under the shed all the cakes, the bears in the bear-pit all the apples, and the monkeys in the big cage all the peanuts; but nothing was left for the lions or the foxes, or any of the rest."

"Nothing was left for us, either," added Flossie.

"No," remarked Uncle Tom, "nothing was left for the monkeys outside of the cage, so I took them over to the restaurant and bought them some ice-cream and cakes."

"Why," said both the children, "we didn't see you feed any monkeys over in the restaurant!"

"Didn't you? How strange!"

"No, all the monkeys we saw were in the monkey-house."

"Well, now, I thought that I fed two little monkeys with cake and ice-cream over at the restaurant—I really did," replied Uncle Tom.

"No, there were no monkeys there, only us," persisted the children.

"Don't tease them, papa," said Aunt Florence. "Eat your supper, children, for Bridget wants to go out this evening."

When Tom told them about it at home, his big brother Rodman said, "He meant you and Flossie were the two monkeys. Didn't you see the joke?"

"No, we didn't," answered Tom, "and I wish that Uncle Tom would make up better jokes than that about me; but we had a daisy time, and I'm going to the Zoo again the next time I go to the city."

"Ana, Mana, Mona, Mike"

In the empty room we three
Play the games we always like,
And count to see who "it" shall be—
Ana, mana, mona, mike.

Round and round the rhyme will go
Ere the final word shall strike,
Counting fast or counting slow—
Barcelona, bona, strike.

What it all means no one knows,
Mixed up like a peddler's pack,
As from door to door he goes—
Hare, ware, frow, frack.

Now we guess and now we doubt,
Words enough or words we lack,
Till the rhyming brings about,
Welcomed with a farewell shout—
Hallico, ballico, we-wi-wo-wack, You are OUT.
—*St. Nicholas.*

Her Recognition

A dear little girl was taken to the circus, and when she came back she announced that she had seen among the animals a lion and a Democrat. The entire family were puzzled as to what particular animal the child had identified as a Democrat, but she soon relieved their perplexity by producing the issue of "Puck" of that week, and, opening it, pointed to the tiger in the full-page cartoon as the "Democrat" that she had seen at the circus.

Just in Time

By F. A. C.

If the moon and the sun go to bed just in time,
When nobody tells them to,
With never a sigh or asking why,
I certainly think we might, too.

If the moon and the sun get up just in time,
And never a minute late,
It is certainly bad and very sad
That we should make breakfast wait.
—*Primary Education.*

A Nest

An orang-outang's nest has just been placed in the Natural History Museum at Berlin. The nest was found thirty feet from the ground. It is one foot in diameter, four and a half feet long, one to two and a half feet wide, and only seven inches high. It is made of several branches locked and twined together, and is large enough for a full-grown orang-outang to lie in it full length, although it is said that the orang-outang always sleeps with its legs drawn up and its arms crossed over its body.

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Influence of Women

Woman's influence in politics, says the Chicago "Post," is no longer a matter of speculation. It was shown—proved conclusively and absolutely—at one of the minor conventions held recently. The woman in the case was a reporter, young and attractive, and she was present in the line of her duty. She sat at the reporters' table and worked as hard and steadily as any of her male neighbors, but, as events showed, she had more influence than any of them.

Just as matters were becoming interesting some action was taken that did not meet with the approval of some of the delegates in the front row. One of them said so, and his remarks were harsh and decidedly strong. Then he glanced toward the reporters' table and saw the young lady. She was apparently very busy with her pencil and paper, but he felt uncomfortable nevertheless. He stopped talking and took his seat, while the color mounted to his face. A moment later he went over to the reporters' table and said:

"Excuse me, but did you hear me swear?"

"Yes," she replied, quietly.

"Well, I didn't mean to," he explained. "I forgot, you know, and I—will you excuse me?"

"Certainly," she answered.

"Thank you," he said, and went back to his seat. And after that tempers were kept in check.

Manual Training

Manual training in San Francisco has just received an impetus from Mrs. Charles Lux, of that place, who has just died. She bequeathed the enormous sum of three million dollars, one-third of her estate, towards "the promotion of schools for manual training, industrial training, and for teaching trades to young people of both sexes in the State of California, and particularly in the city and county of San Francisco—it being my desire to assist in furnishing facilities for the education of young children from the time they leave the kindergarten schools, and while they are still quite young, in what is known as 'manual training,' and in all kinds of training looking to the acquisition of useful trades by and through which habits of industry will be acquired and practical knowledge of those things which are useful in earning a living may be acquired; and I hereby give to my said trustees the fullest discretion in the expenditure of said net income, so that the greatest good may be accomplished, and to that end they may, if they think best, use such portion of said income from time to time as they deem expedient in connection with the public schools in aid of the ends aforementioned."

WEDDING INVITATIONS,

CORRECT IN STYLE.

DEMPSEY & CARROLL,

Art Stationers,

UNION SQUARE, NEW YORK.

O'NEILL'S

6th Ave., 20th to 21st St.

NEW YORK

Ladies', Misses, and Children's

Untrimmed Hats

2,000 DOZEN

FINE FRENCH FELT HATS

67c. each.

Worth from $1.10 to $1.50.

CHOICE ASSORTMENT

Trimmed Bonnets and Hats

AT LOW PRICES

Feathers

300 DOZEN

OSTRICH PLUMES

IN COLORS

30c. and 48c. each.

Full Assortment

BIRDS' TIPS and WINGS

Ladies' Gloves

4-Button Piqué Gloves, dark colors,

98c.; former price, $1.50.

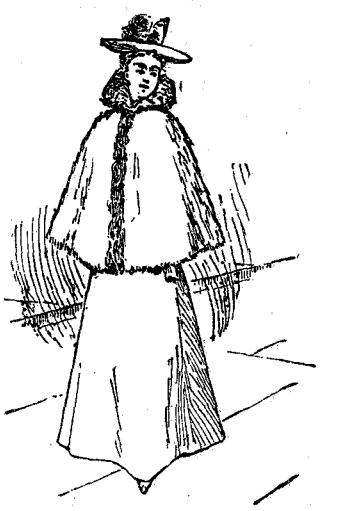
4-Button Kids, in Tans and Black,

85c.; worth $1.25.

Complete stock of Fleece-lined Gloves for Men, Women, and Children.

6th Ave., 20th to 21st St., N.Y.

Ladies' Cloak and Suit Dept.



Fine Russian Lynx Capes

Lined throughout with heavy Satin, 28 inches long,

10.98

English Seal Capes

Full sweep Collar, and Edging of Black Thibet or Alaska Sable, 30 inches long,

29.75

Fine Beaver Jackets

Large Revers, deep Collars, extreme Sleeves, correct length,

7.98

Same style in Wool Chinchilla Cloths,

9.98

FULL LINE

Plush Capes

Plain, Embroidered, and Fur Trimmed.

Mail Orders Promptly Filled

6th Ave., 20th to 21st St., N.Y.

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ELECTRONIC REPRODUCTION PROHIBITED

Arnold Constable & Co.

Lyons Silks

Fleur de Suede,
Gros de Londres,
Faille Solide,
Peau de Daim,
Poult de Soie,
Granite Moiré,
Chine Taffetas,
Damas Damier.

Brocade and Plain Silk Crêpes and Crepons.

Velvets

Glacé, Check, Brocade, and Plaid

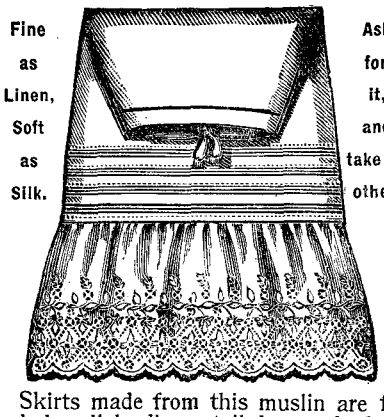
Paris Costumes,
Tailor-Made Suits,
Reception and Evening Dresses.
Riding Habits.
Jackets, Capes, and Cloaks.
Furs and Fur Trimmings.

Broadway & 19th st.
NEW YORK

The Best Muslin for Ladies' Skirts.

Pride of the West.

Fine as Linen, Soft as Silk.



Ask for it, and take no other.

Skirts made from this muslin are for sale by all leading retail dry-goods dealers; also the muslin in 36, 41, and 45 inch widths.

THE LARGEST ESTABLISHMENT MANUFACTURING
CHURCH BELLS CHIMES and PEALS
In The World.
PUREST BELL METAL, (Copper and Tin.)
Send for Price and Catalogue.
McSHANE BELL FOUNDRY, BALTIMORE, MD.

Mothers and Schools

Mothers in Boston have taken a decided stand against the overtaxing of girl pupils in the schools. A petition, signed by hundreds of mothers, has been presented to the Board of Education, asking that Greek be made an elective instead of a prescribed study. The majority of the mothers are willing to have German substituted for Greek. In addition to the signatures of the mothers, the petition for the lessening of the course of study has been signed by very many prominent men—doctors, lawyers, and professional men—in Boston. The Board of Education in Brooklyn appointed a committee to make a special investigation into the courses of study in the primary and grammar schools. These gentlemen consider that too many studies are required, and the Mayor has appointed a committee of gentlemen to consider the whole question of the school curriculum. It was found in Brooklyn that eleven studies were exacted of children of fourteen years of age. When the study of psychology becomes of as much interest to parents and teachers as the study of the stock markets, politics, fashions, or even philanthropy, we shall have better-regulated schools. An article that appeared in a recent issue of the "Journal of Psychology" entitled "The New Life" should be read by every father, mother, and teacher. When parents realize the importance of the period between eleven and twenty, we shall have more carefully nurtured as well as cultured boys and girls.

Anti-Cold Underwear

Your address on a postal will bring you a dainty water-colored booklet about the
Jaros Hygienic Underwear
the underwear of health and comfort—gives thorough protection—no irritation—absorbs moisture—can't shrink—perfect fitting—moderate prices—longest wear.
Jaros Hygienic Underwear Co., 831 Broadway, New York.

Alaska Stove Lifter.
NICKEL PLATED
Always Cold
even if left in lid.
Price 15c., at all Stove, Hardware, & House Furnishing Dealers, or mailed postpaid for 30 cts.

Every Lifter marked "Alaska." None other genuine. We will not be responsible for bad results from inferior goods.
TROY NICKEL WORKS, · · · Troy, N. Y.

W. & J. Sloane

Oriental Rugs and Carpets
AT
REDUCED PRICES

In anticipation of the lower tariff on January 1st we offer this entire stock at GREATLY REDUCED PRICES.

Each piece is GUARANTEED perfect and free from artificial coloring or luster.

Broadway 18th & 19th Sts. **New York**

Saratoga Vichy

is used successfully by those afflicted with
Rheumatism and Dyspepsia

Promotes the appetite and aids digestion.

For circulars address
SARATOGA VICHY SPRINGS CO.
Saratoga Springs, N. Y.

THOSE answering advertisements appearing in The Outlook will confer a favor upon the advertiser as well as the publisher by mentioning this publication.

THE ONLY FAULT found with the
Shawknit Half-Hose
IS FOUND BY THE DEALER THAT SAYS "THEY WEAR TOO LONG." THEIR UNEQUALLED DURABILITY IS NOT DUE TO GOOD MATERIAL AND WORKMANSHIP ONLY, BUT ALSO TO
PERFECTION OF FIT.
☞ None genuine unless stamped *Shawknit* TRADE MARK. on the toe.
Send for Descriptive Price-List.
SHAW STOCKING CO., LOWELL, MASS.

TIFFANY FAVRILE GLASS
TIFFANY GLASS AND DECORATING COMPANY
333 TO 341 FOURTH AVENUE NEW YORK
THE TIFFANY CHAPEL AS EXHIBITED AT THE WORLD'S FAIR WILL REMAIN ON EXHIBITION DAILY UNTIL DECEMBER 1ST

PRODUCED BY UNZ.ORG
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The Business World

The Cotton Crop: Consumption and Price

The most important event in last week's business world was the new low record for cotton. The break was due to the phenomenal offerings at Liverpool and to the heavy movements at our ports and at interior points. This year's total crop will be somewhere between that of last year and the great one of 1892. The crop's condition has declined, the lessened prospective yield being due, for the most part, to continued rains, shedding, rot, and rust having been the consequences. The percentages of condition by States are now as follows: Florida, 71.9; South Carolina, Georgia, Tennessee, and Arkansas, 79; Mississippi, 80; North Carolina, 81.3; Alabama, 84; Texas, 88; Virginia and Louisiana, 89; and Missouri, 90, the general average being 82.7. The average indicated yield in hundredths of bales per acre is 34.7. As to consumption, cotton-spinning, like other trades, has felt the business depression. At no time within the past year have spindles and looms been fully occupied, the number in idleness being about a tenth of the whole. As the Southern manufacturers do not produce the finer qualities of goods, they have labored latterly under more favorable conditions than have manufacturers at the North. Nevertheless, considering its manifest advantages, the South all along has been strangely unoccupied by factories. The city of Fall River has more spindles than all of the South put together, and the State of Massachusetts three times as many. As to the export trade, in no year, save one, has the quantity or the value of goods sent forth been so great. At Savannah there are now twenty-five or more foreign steamships loading for Europe, and, though cotton is moving freely from this and other Southern ports, it will also be noted that, since present classifications were known, its price is the lowest in forty-five years. Hence, a special meeting of the Agricultural Society of Georgia has been called "to consider the present ruinous price of cotton and take some steps, if possible, to remedy and avert impending disasters." The Georgians hope that the assistance of the banks may be secured in a scheme to hold back the cotton now in planters' hands. Turning to the North, the event of the week has been the resumption of work at the Fall River mills following the starting-up at New Bedford the week before. The mills in the latter place resumed operations at a five per cent. reduction in wages; those at the former at a ten per cent. reduction. Since the closing of the Fall River mills cotton has declined over a cent in price, while that of print cloths has slightly risen.

The Financial Situation

The export of only about a million gold last week somewhat relieved the market from the fear of an important efflux of the metal at this season, and did much to keep up prices. Sterling and Continental exchange continue narrow. As both the receipts of commercial bills (mostly cotton) and the demands from bankers keep up to the average, offerings are speedily taken and conditions are left as before. Call money is now ½ of 1 per cent. Time loans range from 1½ per cent. for thirty days to 3 per cent. for six months. There has been sharp competition among lenders, for the borrowers are few. Short dates are not at all in demand, and there is but little inquiry for long periods. As for commercial paper, the aid obtained by its issue is not necessary to present conditions of business—a sufficient commentary on the changed times since 1892. Rates, therefore, are at 2½ per cent. for the choicest sixty to ninety day indorsed bills receivable. Only the very highest grade paper has any market. The last New York City bank report shows a disappointingly slight increase in loans owing to the limited money demand, a large increase in cash resources, and an enormous one in deposits. The reserve held in excess of legal requirements has now advanced to sixty-two and a half millions. Such a statement deserves the disfavor with which it was regarded, for it indicates a further accumulation of idle funds.

The stock market has witnessed a drop of ten points in the price of United States Express stock, the company having decided to pass its November dividend of 2 per cent. for the half-year, giving as a reason loss of revenue owing to recent strikes and general business depression. Another drop of ten points has been witnessed, this time in Manhattan stock, which is now selling at five points below the lowest quotations for the current year. The decline has perhaps been influenced by the possible adoption of a Constitutional amendment providing for another system of rapid transit.

The Government Crop Report

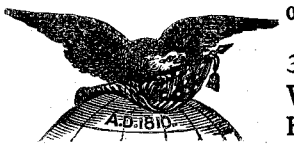
According to the returns to the Statistician of the Agricultural Department, the condition of corn is not materially different from that of last month. In the principal corn-growing States the averages of condition are as follows: Nebraska, 14; South Dakota, 44; Kansas, 45; Iowa, 47; Wisconsin, 54; Michigan, 56; Minnesota, 59; Missouri, 70; Ohio, 71; Kentucky, 77; Indiana and Illinois, 78; North Dakota, 80; Tennessee, 88; and California, 94, the general condition being only 64.2 as against 75.1 in 1893, 79.8 in 1892, and 92.5 in 1891—a steady and pitiful decline. The returns of wheat indicate a production of 13.1 bushels an acre, being 1.8 bushels greater than a year ago, and hinting at a crop of not far from 450,000,000 bushels. The rate of yield by States is: S. Dakota, 3.4 bushels; Nebraska, 6.5; Kansas, 10.4; N. Dakota, 11.2; California, 11.3; Minnesota, 12.9; New York and Iowa, 14.8; Pennsylvania, 15.3; Missouri, 15.6; Michigan, 15.8; Wisconsin, 16.5; Washington, 16.6; Oregon, 17.7; Illinois, 18.3; Ohio and Indiana, 19.4. For the entire country the wheat quality is quoted as 93.5, that in the principal wheat States being: Nebraska, 78; Kansas, 83; South Dakota, 86; Wisconsin, 90; Michigan, 92; New York and North Dakota, 93; Minnesota and Oregon, 94; Pennsylvania, Kentucky, and California, 95; Iowa, 96; Illinois and Missouri, 97; Indiana, 98; Washington, 99; and Ohio, 100. The average yield of oats was 24.5 bushels an acre against 23.5 last year, and the quality ranges from 70 in Nebraska to 98 in Iowa, the general average being 90.5. The average yield of rye is 13.7 bushels, against 13.3 in 1893. The general average for quality is 94.3. Of barley the general average of yield per acre is 19.3 against 21.7 in 1893, the quality average being 90.2. For the month of September the value of our exports of all breadstuffs was only eight million dollars contrasted with eighteen millions for the same time a year ago, and since June the quantity of wheat exported has been one-third less than for the corresponding time last year. The surprise of many growers at the lessened imports from this country of our chief customer, Great Britain, would not be so great were they to study the facts. For the first half of 1893 the average price of the total importations of wheat into Great Britain was 78 cents, and for the three chief wheat-growing countries as follows: the Argentine, 73 cents; Russia, 77; and the United States, 79. For the first half of the current year the average price of the total importations was 67 cents, and for the three countries: the Argentine, 63 cents; Russia, 67; and the United States, 69 cents.

Railway Net Earnings for August

The fact that there was actually an increase (even though of less than one per cent.) in railway gross earnings for August has induced a special interest in the report of net earnings which is now at hand. The news is gratifying indeed that in the net the increase has been far ahead of the gross, namely, 7.63 per cent. Yet the fact must not be lost sight of that this is contrasted with very bad returns for the corresponding month in 1893. The principal increases were made by the Pennsylvania, Burlington, St. Paul, and Southern Railway Companies.

FINANCIAL

AMERICAN FIRE
INSURANCE COMPANY



Office, Company's Building,
308 & 310 Walnut St., Philadelphia

PRINCIPAL AND INTEREST
7% GUARANTEED
By Bonds deposited with a Trustee.
Sums of $100 and upwards received.
BUFFALO SAVINGS AND LOAN ASS'N
13½ E. Swan St., Buffalo, N. Y.
GEORGE WADSWORTH, Pres. JOSIAH JEWETT, Treas.

Investment Securities

$ such as real estate loans, municipal bonds, school bonds, etc. We select these for large and small investors with the utmost care. They will yield 4½% to 6½%.
Our pamphlet is free.

The Provident Trust Co. 45 Milk St., Boston, Mass.

Please mention The Outlook

HAVE YOU FARMS
Or other Real Estate in the West which you desire to Sell?
This Association can sell them.
The problem solved by the new application of an old principle. Every Investor can unload his unprofitable Western Real Estate under the new plan, which is equal in importance to a great modern invention.
☞ Prospectus free on application to the ATLAS BUILDING AND LOAN ASSOCIATION, Lawrence, Kansas.

LOMBARD
AND OTHER
Western Mortgages
Bought for Cash.
CHARLES E. GIBSON,
45 Milk Street, . . BOSTON, MASS.

ELDERLY PERSONS
Having insufficient incomes can more than double the amount during their lives, by putting their money into Annuities. For descriptive matter address
B. G. CARPENTER, 256 Broadway, New York.

7% First Mortgage Loans
on Seattle, Wash., real estate. Investments in real estate or mortgages reported on and cared for.
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WARRANTS STATE, COUNTY, SCHOOL and CITY
Favorite Investment with Banks, Trust Companies and individuals. Send for List.
YIELD EIGHT PER CENT. 535 Drexel Build'g, PHILADA., PA.
H. F. NEWHALL, Manager East. Office Home Savings and Loan Association. Paid in Capital, $1,000,000.

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Good Deeds

To the list of benefactors the name of Professor Behring must be added. He has invented a cure for diphtheria. The method is inoculation with blood-serum, and the tests just made in Berlin are remarkable. Seventy-two patients were treated without the serum. One in three died. Seventy-eight were treated with the serum. One in thirty-nine succumbed.

Professor Edward Graham Daves, of Baltimore, who has recently died, was an earnest patriot and philanthropist as well as scholar. Through his influence a monument to the heroes of the Maryland line was erected on the Guilford battle-field, North Carolina. He also induced the purchase and preservation of old Fort Raleigh, on Roanoke Island.

The poet Whittier's will was lately filed at Salem, Mass., and from the final account of the executors it appears that these bequests for charity have been paid: To the Amesbury and Salisbury Home for Aged Women, $9,914.42; Anna Jaques Hospital, Newburyport, $9,914.42; Normal and Agricultural Institute for Colored Men and Indians at Hampton, Va., $9,656.87; and to the Haverhill City Hospital, $1,000.

Mail-Order Department

Journeay & Burnham

DRY GOODS

26 to 36 Flatbush Avenue,
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Brooklyn, N. Y.

READ THIS CAREFULLY:

ALL GOODS DELIVERED *FREE OF CHARGE* TO ANY ADDRESS IN THE FOLLOWING NAMED STATES: New York, New Jersey, Connecticut, Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Pennsylvania, Delaware, Maryland; also in Washington, D. C.; and when the amount purchased is $10.00 or over, we prepay express charges for Illinois, Indiana, Kentucky, North Carolina, South Carolina, Ohio, Tennessee, West Virginia, Virginia, Wisconsin, Michigan, and Iowa.

We do not issue a catalogue, but will at all times cheerfully furnish samples or price of our goods.

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You want the right policy in the right company.

The cleanest, most liberal policy is issued by the best claim-paying company.

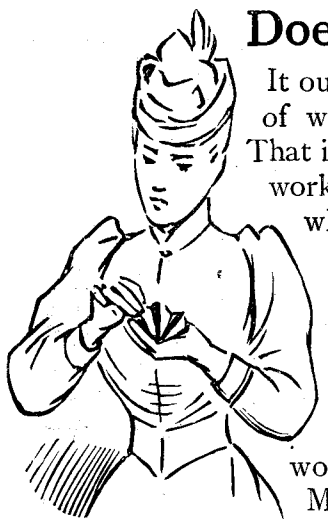
A $10,000 policy costs $24 per year.

THAT'S WHAT YOU WANT!

THE UNITED STATES MUTUAL ACCIDENT ASSOCIATION,

320, 322 & 324 BROADWAY, NEW YORK.

CHARLES B. PEET, President. WM. BRO. SMITH, Secretary.



Does economy bore you?

It ought not to, always. Take the matter of washing with **Pearline**, for instance. That is a pleasant economy. There's your work made light and short for you; and while your doing it, in this easy, pleasant way, you can be thinking of the actual money that you're saving by not rubbing things to ruin, as in the old way.

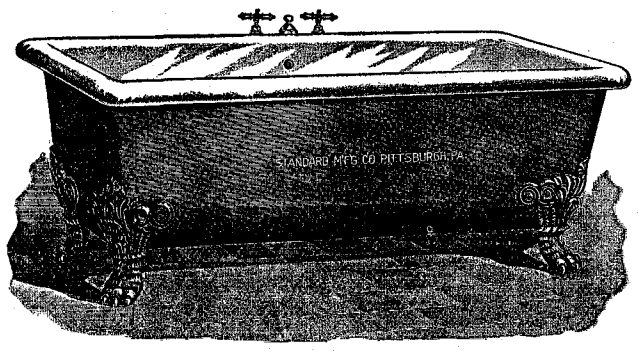
That ought to be pleasant to think of, whether you're doing the work yourself, or having it done.

Millions use **Pearline.**

Send it Back Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, be honest—*send it back.* 431 JAMES PYLE, New York.

Why Not Bathe

in a Porcelain-Lined Bath?



Our baths are practically everlasting, are easily kept sweet and clean, and are always inviting. They cost but little more than the old style when the expense of the necessary woodwork, drip-pan, etc., is added to the price of the tub itself. **Write us for our illustrated Catalogue and Price-list.**

STANDARD MFG. CO., Box 1454 G., Pittsburg, Pa.

When you need

A Good Soup

remember the brand

Franco-American.

20 different kinds. Catalogue mailed free on application.

Franco-American Food Co.,

P. O. Box 150, New York.

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A Family Paper

New Series of The Christian Union

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Letters should be addressed:

The Outlook,
Clinton Hall, Astor Place,
New York.

A Dog's Sagacity

A correspondent of the London "Spectator" sends that paper the following anecdote. He says:

"The anecdote comes from a distinguished naval officer, and is best given in his own words: 'This is what happened to a spaniel of mine. It was given to our children as a puppy about three or four months old, and we have had it about five or six months, making it about ten months old. It was born about three miles from here, at Hertford, and has never been anywhere but from one home to the other. When the time came for breaking him in for shooting purposes, I sent him to a keeper at Leighton-Buzzard, and, to insure a safe arrival, sent the dog with my man-servant to the train here, and thence to King's Cross. He walked with the dog to Euston Station, turned him over to the guard of the 12:15 train, and the animal duly arrived at Leighton-Buzzard at 1:30, and was there met by the keeper and taken to his home about three miles off. That was on the Friday. On the following Tuesday, the dog having been with him three full days, he took him out in the morning with his gun, and at 8 o'clock on Wednesday morning (that being the following day) the dog appeared here, rather dirty, and looking as if he had traveled some distance, which he undoubtedly had. There is no doubt that this puppy of ten months old was sent away, certainly forty or fifty miles as the crow flies, and that he returned here in a day. How he did it no one can say, but it is, nevertheless, a fact. It would be interesting to know his route and to trace his adventures.' This anecdote is the more remarkable in consequence of the extreme youth of the dog, and particularly as he belongs to a breed of sporting dogs which are not generally considered to rank among the most intelligent of the species."

Fans and Masks

It is quite interesting to know the beginnings of things. There must have been a time when there were no fans. Who thought of them? This is one of the stories that is told: The daughter of a Chinese official was present at a festival where the heat was intense. She was finally compelled to remove the mask which hid her face. It was illegal for her to expose her face to the public gaze, so she held the mask in such a way as to conceal her features and yet wave it and produce a slight current of air. This was seen by a number of other Chinese women present, and it is said that in a few minutes one hundred masks were being slowly waved before the faces of one hundred Chinese beauties. To-day fans have taken the place of masks with the Chinese women.

Certified Milk

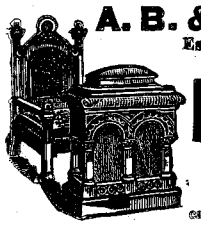
Every dairy supplying our condenseries is under supervision. Milk is produced under rigid hygienic rules. The company's reputation is therefore a certificate of the absolute purity of the Gail Borden Eagle Brand Condensed Milk.

Children's teeth should receive early attention; if the first teeth are well cared for the permanent ones will be satisfactory.

Rubifoam For The Teeth is splendid for children. They like the delicious flavor. It is most cleansing and healthful and absolutely harmless.

25 cents. All Druggists.
Sample vial free. Address
E. W. Hoyt & Co., Lowell, Mass.

MADAME PORTER'S
COUGH BALSAM
A Purely Vegetable Expectorant not a violent remedy; and very agreeable to the taste.
SUCCESSFULLY used for MORE than 70 YEARS.
RUCKEL & HENDEL, N. Y.
PORTER'S CURATIVE PILLS cure Sick Headache, Constipation, etc. Write for sample. Sent free



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An institution for the thoroughly effective and perfectly scientific treatment of Cancer, Tumors, and all malignant growths, **without the use of the knife.**

We have never failed to effect a permanent cure where we have had a reasonable opportunity for treatment.

Book giving a description of our Sanatorium and treatment, with terms and references, free. Address
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Want advertisements of thirty words or less will be published under this heading at one dollar a week. Four cents a week is charged for each word in excess of thirty.

YOUNG BOSTON LADY who intends to winter in Paris, sailing latter part of November, would like to chaperon two or three young ladies who intend to study there. She has perfect knowledge of French, has already crossed several times, spent two years in Paris, and is thoroughly acquainted there. She would see that the young ladies arrived without inconvenience, would establish them in suitable and reasonable pensions, and would assist them in many ways. If desired, could arrange for travel in the spring. Highest references given and correspondence solicited. Address A. B. LYNDHURST, Dorchester, Mass.

WANTED—In a small family living near New York City, who keep two servants, a "mother's help," who must be a competent housekeeper as well as able and willing to assist in general home duties. Address, stating experience, qualifications, and compensation expected, H., No. **7,451**, care Outlook.

A MIDDLE-AGED BUSINESS MAN desires, in New York or any other city, any position that will afford an honorable livelihood. Experienced in general business, real estate, fire insurance, loans, bookkeeper, and salesman. Address NECESSITY, No. **7,456**, care Outlook.

WANTED—Position as helper in an institution or caretaker in a school, Christian Endeavor Society work, or mother's helper. Have been city missionary for 15 years in church work. Good reference given. Miss MARY KETCHAM, 71 Gates Ave., Montclair, N. J.

WANTED—By a family of three adults, three furnished or unfurnished rooms, with board, in a strictly private family. Location must be on the West Side not above 81st Street. Address, stating full particulars, E. C., No. **7,486**, The Outlook, New York City.

CAFE FOR RENT.—Very attractive catering readily secured in the building. Also regular boarders. Four lines of cars pass the door. Near railroad station and State Capitol. A superior business chance. Apply to GEO. M. HERSEY, Gen. Sec. Y. M. C. A., Hartford, Conn.

A VISITING TEACHER, 12 years' highest city school testimonials, will exchange highest instruction for cultured home, New York. English, piano, mathematics, languages. Address Miss PERINE, 131 West 49th St.

WANTED—A young gentleman as tutor and companion to a boy of twelve living near Madison Ave. and 42d St., from 2:30 to 5:30 P.M. of each school day. Address WILSON, No. **7,483**, care of The Outlook.

RETIRED CLERGYMEN can secure lucrative employment by addressing J. A. HILL & CO., 44 East 14th St., New York.

EDUCATIONAL

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About People

—Field-Marshal Sir Patrick Grant is now ninety years old. He entered the military service of the East India Company in 1820.

—The Choctaw valedictorian of Roanoke College (Va.) in 1893, Solomon Jones Homer, of Bennington, I. T., has entered the Harvard Law School.

—In spite of his eighty-five years, Dr. Oliver Wendell Holmes was accustomed to walk at Beverly a mile every morning and to drive a dozen miles every afternoon.

—The discussion as to how many war Governors are still living is revived by the deaths of ex-Governors Austin Blair, of Michigan; Kirkwood, of Iowa; and Curtin, of Pennsylvania. The list seems to be now reduced to: Sprague, of Rhode Island; Salomon, of Wisconsin; and Saunders, of Nebraska.

—Fifty years have now elapsed since Herr Johann Strauss, then a lad of nineteen, made his first bow as a conductor at Vienna, and his friends have been celebrating the anniversary with great enthusiasm. The first day was marked by the production of the composer's new operetta "Jobaka"—Croatian for "The Feast of Apples."

—The late Professor Jenks, of Brown University, was as much of a philanthropist as scientist. He built up the zoölogical museum almost from its beginning; in fact, it has been for the most part his gift to the college, and was called the "Jenks Museum" in his honor. The anthropological museum was also equipped under his superintendence and at his expense.

—The Commander-in-Chief of the Japanese Army in Korea, General Count Yamagata, comes from humble origin, but has shown wonderful persistence and energy in pushing to the front ranks in a land where caste still counts for much. All classes now applaud his rare strategy in the handling of troops, and if, across the Yellow Sea, Li Hung Chang is called "the Bismarck of China," Yamagata is with equal justice often called "the Moltke of Japan."

—On the occasion of the first visit paid to Leo XIII. by the present German Emperor, the latter's helmet slipped from his arm and fell to the ground. Cardinal della Volpe immediately stooped to pick it up, but the Kaiser had also bent down with the same intent, and their heads collided with a force which has caused the prelate to declare ever since that he regards William II. as decidedly the hardest-headed monarch in Christendom.

—Mrs. Charles Russell Lowell, perhaps better known as Josephine Shaw Lowell, who is to organize women and work for Dr. Parkhurst's campaign against Tammany, is a sister of Mrs. George William Curtis, and for many years has been a leader in social and economic reforms. As she well says, "Women should be as much interested in decent government as men, for they have the same interests to support and the same oppressions to bear."

—One of the most eccentric persons in Europe is Dr. Zakharin, the Czar's physician. He appears in unstarched linen and felt boots, and the rest of his dress is equally grotesque. When he receives patients, it is they who are ordered not to irritate the doctor's nerves instead of his making the slightest effort to soothe theirs. Added to this, his questioning is brusque, rude, and whimsical, as becomes one who has been humored by Imperial complaisance and patronage.

—Sir Gilbert Carter, the British Governor at Lagos, West Africa, recently made an address at the dedication of a mosque there, in the course of which he said: "Some people, no doubt, will wonder why I, a professed Christian, should thus countenance a form of religion which most Christians, I am sorry to say, regard with peculiar aversion, but which, nevertheless, does not differ materially from Christianity in its main doctrine. The question I ask myself in regard to religions is not, 'Are they true?' but, 'Are they aids to a higher and better life?'"

—When Senator Hill was eleven years old, he wanted to earn his own living. So he went to Syracuse, where he managed to meet Dean Richmond, who was at that time President of the New York Central Railroad. The boy lost no time in applying for a job. The President replied that they needed men, not boys. But the youngster was not to be put off that way, and said that he could sell newspapers and candy on the trains if only Mr. Richmond would let him do so. The latter was much impressed with this plan, for trainboys were unknown then, and gave his permission. David speedily established a regular route between Buffalo and Albany. When he gave it up, it is said that he had saved five hundred dollars from its profits.

—It may not be generally known that Mr. John W. Goff, who has done such splendid service in the cause of good government in New York City, is a native of County Wexford, Ireland. As a lad he was a telegraph operator, but in 1865 came to New York and worked for Arnold, Constable & Co., and later for A. T. Stewart & Co., during the day, while at night he obtained as much schooling as possible, in 1872 beginning the study of law. His first official position was that of Assistant District Attorney under Mr. Fellows in 1888. Mr. Goff has never forgotten the Green Isle, however, and remains an enthusiastic Irish Nationalist. He was one of the five who organized the Catalpa Expedition which liberated the late Boyle O'Reilly and eight other Irish prisoners in Australia.

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"Westwood," Beulah Hill, England.

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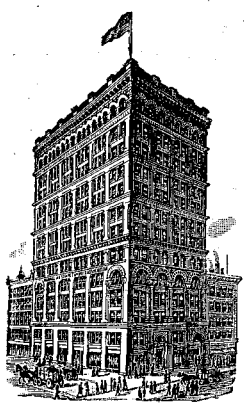

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